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es of the skin, &c., of the human
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Editor of the *N. Y. Express*, April 3, 1851 :
x. C. Barry's Tricopherous is not only the
the most useful preparation for preserving
healthful condition, which human science under
on. It is recommended by some of our best
physicians, and has been extensively and
ed in all parts of the country. We think
to a neat toilet and heartily recommend
lic. It can be procured from all the best
ed in packages of half a dozen bottles at a
, at Prof. Barry's Office, 137 Broadway."
letter from Miss Catharine Nelson :
"CRYSTAL HOTEL, Sept. 17, 1848.
ry: Sir—You have permission to use my
ing experienced the great utility of your
for dressing the hair. I have always found
atum to occasion a harshness to my hair,
for four years it was falling off and much
olor; but since using your Tricophorous I
the hair comfortable, and my hair is grown
ick, to the amazement of my friends and
s. I have invariably found it gives the
satisfaction. Please to send three bottles
ou will pay you. CATHARINE NELSON."
letter from G. V. M. Rapelye:
"NEW YORK, Sept. 22, 1850
ry: Dear Sir—I have been afflicted with a
uption of the scalp of a most aggravated
the last sixteen years, and during that pe-
had the advice of some of the most eminent
and have tried all the preparations for the
now known, without the least benefit. I
induced to try your Tricopherous. I did
sport, and, to my surprise and gratification,
cured in about two months. Such was the
the disorder that at times I was partially
Respectfully yours,
"G. V. M. RAPELYE."
"18 Columbia street, Brooklyn."
rge bottles, price 25, cents at the principal
137 BROADWAY, NEW-YORK,
the principal druggists and merchants
the United States and Canada. 13-1-m

ECTUS of the INDEPENDENT.
DEPENDENT, a religious newspaper of
gest class, is published weekly, at 24 *Beek-*
New York, at Two DOLLARS a-year, paya-
ce.
cons of this journal are Rev. LEONARD BA-
of New Haven, Conn.; Rev. JOSEPH P.
Pastor of the Broadway Tabernacle Church,
and Rev. R. S. STORRS, Jun., Pastor of the
the Pilgrims, Brooklyn.
n is at present travelling in Europe and the
his correspondence will enrich the paper dur-
r with his observations upon European and
nery, society and institutions. Mr. STORRS's
s designated by his initial S.
ONOR B. CHEEVER, D.D., (C.) and REV.
ARD BEECHER, (*) are enlisted as stated con-
the editorial columns.
stant Editor is Rev. JOSHUA LEAVITT, who
as an editor renders the news department
mplete.
pendent was not started for the purpose
t will be sustained upon *its merits*, or it
h it should never prove to be a *now*
proprietors.
e they are thus committed to its *support* of the
have no control over the *editorial* that
no responsibility whatever for *any* thing
them. The editors, on the *other* hand, are

Buzacott, has accomplished the laborious task of translating the Scriptures. Mr. William Gill is appointed to Mangaia, Mr. George Spencer and Mr. Ling to Tahiti, and Mr. Law to Samoa. Interesting and animating services, in which Dr. Leifchild, Mr. Freeman and the senior missionaries took part, were held in connection with the departure of the ship and the missionaries.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, AUGUST 14.

CHURCH TESTIMONY AGAINST SIN.

A page of *The Independent* might be filled with the animadversions of correspondents in different parts of the country upon our article of July 31, on "Ecclesiastical Legislation." We cannot afford space, however, to all that has been offered on this general subject, nor can we make invidious distinctions among correspondents whose communications are equally respectable. It is not the usage of this journal to admit into its columns a controversial discussion of its own views; but while it aims to state an opposite opinion with fairness, and is always ready to correct any misstatement of facts or opinions, its object is to exhibit truth in a didactive and argumentative rather than controversial form. As to the slavery question, there are upon every side journals ready to controvert the views of *The Independent* upon any aspect of that subject, and as those who differ from it have access to such journals it is hardly to be expected that this should turn aside from its proper vocation as a religious newspaper to fill its columns with *pros* and *cons* touching every phase of Anti-Slavery opinion. Some persons seem to think that an "independent" editor should open his doors alike to friend and foe, and should especially admit opponents into his own premises to cut, thrust, slash, shoot, stab, at their discretion. We are content with that independence which consists in avowing and maintaining our own convictions of truth irrespective of any influence or interest other than that of the Truth itself. Declining therefore the favors of our friends, we shall dismiss the subject for the present with a brief recapitulation of our own positions.

We have not denied the right of any church to pass resolutions on the subjects of slavery, temperance, or moral reform, or to incorporate articles on these subjects in its organic laws; we have only maintained that a church has the right *not* to pass such resolutions, that the expression of opinion in *this form* of church action is not a matter of religious obligation, but only a prudential measure, and often of doubtful expediency; that instead of bringing the sentiment of a church as a religious organization to bear in favor of a specific moral reform, it often reduces the church in public opinion to a simple association for that reform, and thus diminishes its moral power in that very direction. It is not the action of churches upon questions of reform to which we object, but only a certain mode of action. We said expressly that "church *action* on specific cases is far better than church *legislation* upon evil in the abstract."

The remark is often made that "a church should bear its testimony against all and every sin." This is undoubtedly true. But the question is in what way shall this testimony be borne most wisely and effectively. An able writer at the West, whose communication we should publish but for the reasons given above, conceives that there are only two modes in which a church can bear specific testimony against an immoral practice; these are through its organic law, and by means of resolutions passed by the body. But are these the only modes in which the influence of a church can be brought to bear upon specific evils? Is there no power in the daily life of the members of the church, none in its practice in the admission of members, none in its discipline of offenders? If these are what they ought to be, then the passing of resolutions is ordinarily a work of supererogation; but if the moral tone of the church is not what it ought to be, the place to begin a reform is not the business meeting with its legislative declarations, but the pulpit and the conference meeting.

The idea that every church should incorporate in its organic law or embody in resolutions a specific testimony against intemperance, slavery, and other evils, is based upon the erroneous notion that a church can administer discipline only up to the measure of its prescribed rules and standards. This may be good Presbyterianism, but it is not a principle of Congregationalism. No Congregational church would think of governing itself by mere rules or precedents, or by any past action, in a case of discipline. If the Presbyterian church is thus hampered, it is for brethren in that church to relieve themselves of the difficulty, not by multiplying rules of discipline, but by changing the principle or mode by which discipline is administered. Church discipline should be administered according to the general principles and spirit of the New Testament; the church determining in each case whether the alleged offense is in its judgment an offense against the law of Christ. In the time of Edwards a qualified fornication had become somewhat prevalent in the churches of New England. When he and others determined to root out this sin, the past neglect of discipline was not thought of as a reason for the further withholding of discipline, much less was the want of any specific rule against the sin alleged as a bar to discipline; but in the pulpit—as by his sermon on the temptation of Joseph—and by private exhortation, Mr. Edwards labored to bring about a state of opinion in the church that should render discipline in such cases practicable. Thus the consciences of Christians were fully aroused, and the evil was remedied. If it is held that a church can administer discipline only to the extent of heresies or immoralities specified in its organic law or its by-laws, then each church must needs have a code as voluminous as the revised statutes, and after all new forms of transgression will arise for which there is no censure provided, and offenders already in the church must of course escape. Such a principle of discipline is clearly impracticable, and must hamper any church that adopts it.

This was not the apostolic mode. An incestuous person was harbored in the church at Corinth till the scandal became universal. But Paul did not require that church to incorporate in its organic law a specific testimony against incest, or to frame any new rule on the subject: much less did he require the church at Jerusalem to take action of that sort as a testimony against the church at Corinth; but he appealed directly to the conscience of the Corinthian church and called upon them to cut off the offender from their fellowship. This they did, and so effectually that Paul himself was obliged in his second epistle to intercede in behalf of the offender. Here was a testimony against sin, but in neither of the two forms referred to by our correspondent. So of a thousand cases of church discipline continually arising;—the appeal does not lie to a book of discipline, but to the conscience of the church and to the acknowledged principles and spirit of Christianity. No church, we apprehend, has a rule that a husband shall not beat his wife; but what church would hesitate to discipline a member who should offer violence to his wife?

We know of at least one church in this city which, from policy and principle, has avoided making any rules against intemperance or slaveholding; yet such is the method of examining candidates for admission to that church, and such the general sentiment of the church, that we believe it would be impossible for one in the habitual use of intoxicating drinks, or trafficking in the same, or for one who trades in his fellowmen and holds them as property, to gain admission to that church,—as impossible as for a known adulterer to be received into its fellowship. This state of feeling in a church, which prompts them to apply to such cases not their abstract resolves but the general spirit of the Gospel itself, puts that church before the public in a much higher and more influential position upon questions of reform, than if these were made prominent in its articles as the objects for which it was organized. There may be cases in which it is incumbent on a church or an ecclesiastical body to make a formal expression of its views on such subjects, and in which, by such an expression, it may help forward public sentiment. But this is far from being a universal duty, or a matter of religious obligation. For example, it belongs to every minister of Christ to condemn the Fugitive Slave law, because it requires of his hearers that which is contrary to the law of God in which he is called to instruct them, and because the conflict of laws may become to them a practical question; it belongs to the religious press to expose and denounce the law; and it belongs also to each individual Christian to do this in his own sphere. But the law does not contemplate churches or other ecclesiastical bodies as such, and except in a few cases, there is no special propriety in their taking action upon it. There are cases indeed in which such action is demanded. For example, a member of the Third Presbytery of New York, Rev. Dr. Pennington, was rendered liable under this law to be seized and returned to slavery. It is a shame to that Presbytery that it has maintained a studious silence respecting this case; that knowing the peril of one of its own members from an iniquitous law, it has uttered no remonstrance; and knowing that he was kept from his home and his church through fear of the marshal, has left it to Scottish Christians to provide the means of his legal emancipation. But we do not see that it is incumbent upon the Tabernacle Church or the Association of New York and Brooklyn to take any action whatever in the premises.

Such are the principles which we would apply to church action on the question of slavery. We differ from our friends the abolitionists only as respects the mode of action. As uncompromising opponents of slavery, we regret that the anti-slavery forces of the North and West have been divided and weakened like the endless tribes of Scotch secessionists by this very principle of "giving testimony" in resolutions and interdicts against specific phases of evil; and that thus so much of the moral power of the church has been lost to this cause. We would seek to regain that power. We would see every Christian *ipso facto* an anti-slavery man and a friend of every humane reform; and therefore we would not contend for the law and the testimony against slavery, which is the less, but would aim at the highest moral demonstration of the churches on this subject, in their spirit, and life, and practice.

TRICKS OF TRADE.

NEW YORK, July 25, 1851.

To the Editors of The Independent.

SIRS:—Your answering the queries noted below will very much oblige one whose sole object in sending them is guidance.

I am sirs, yours most respectfully, R. L.

A merchant receives goods on commission and disposes of them as he best can. He gets high prices for some and low prices for others, but in rendering his "Account Sales" he does not furnish the consigner with the *real* prices at which the goods are sold, but so arranges them as to convey the idea that the whole have realized fair prices. No advantage is gained by the consignee, the alteration of prices being made merely to suit the state of the market of which the consigner is necessarily ignorant.

Is this right—is it right under *any* circumstances for an agent to furnish prices other than those at which the goods were actually sold?

And, would it be right for a bookkeeper to accept a situation where the alteration of prices would form part of his duty?

We have no hesitation in answering both these questions in the negative. The case is one of deception, and that without even the paltry pretext of a pecuniary advantage to the deceiver. No honest man could do this understandingly, or be a party to it. It is intended to deceive an ignorant party in order to retain his confidence and to procure further consignments. That there should be occasion to ask such questions or that they should give perplexity to any candid mind is a melancholy illustration of the low standard of morality among some merchants of respectability.

GENERAL ASSOCIATION OF NEW YORK.

The next Annual Meeting of this body will be held at the Plymouth Church, Brooklyn, (Rev. Mr. Beecher's). The sessions will commence on Wednesday, the 3d of September, and will probably continue through Thursday and part of Friday. It is hoped that the attendance of delegates from the district Associations will be large, as ample provision will be made by our Brooklyn brethren to entertain hospitably all who shall come, and the interests and progress of Congregationalism in this noble Empire State are largely promoted—we speak from experience and from knowledge—by these annual gatherings of Ministers and messengers from the different sections. The acquaintanceships thus formed, the interchanges of views for which occasion is given, and the seasons of Christian and devotional communion secured from the midst of business affairs—these, not less than the more tangible results—shed cheering and invigorating influences on the community of our churches. We anticipate with great hope the coming Convocation.

It will be remembered that the discussions of the Association are not restricted to the appointed members, who alone are entitled to vote. All Congregational clergymen present are welcomed to a participation in any such discussions.

A TRUE HERO.

The *Commonwealth*, of Boston, recently published the following item in relation to Sims:—

"We learn that Sims had received one flogging of thirty-nine stripes, the extent allowed by the law, and was to receive another for the crime of running away from Mr. James Potter. He was promised that the last flogging should be remitted if he would ask Mr. Potter's forgiveness for the offense, but he refused."

If this were told of some Hungarian refugee who had been recaptured and put under the Austrian knout, the country would ring with admiration for the hero, and with execration of his tyrannical captors. Such men as Sims and Long will be heard from, if ever,—which may God in mercy avert—when the day of secession and of consequent servile revolution and vengeance shall come.

Editorial Correspondence.

DR. BACON.—We have our associate's journal from Mosul to Trebizond, with an accompanying note, announcing his arrival at Constantinople on the 15th of July, 72 hours from Trebizond. His route thence will be by Smyrna, Athens, Trieste, Venice, Milan, Geneva, to London, hoping to embark for home before the end of September. The letter, which we shall publish next week, gives further more interesting particulars of his providential deliverance from the robber Kûrds.

FROM CARMEL TO CESAREA.

The night after our arrival at Mount Carmel was a constant storm of wind and rain. Through the next day, (Saturday 8th Feb.) the rain continued to fall with little intermission and little prospect of a change in the weather. Much of our time was occupied in writing: and when that occupation grew tedious, we walked through the extensive corridors of the monastery, looking at the library which contains a valuable collection of books but does not appear to be much used (and indeed, of what great use can it be in such a place?) and at the church which covers the pretended cave of Elijah. On the Lord's day, in the morning, the rain was still falling, but with some prospect of a cessation. Thankful for so safe a shelter, we enjoyed something of Sabbath privileges in our own apartment—or rather in the common room of the guests, where we happened to be at the time the only occupants. Toward the close of the day, another traveler arrived at the convent—an intelligent and gentlemanly young man from Quito in South America. He had traveled in the United States and in Europe, and was now visiting the holy places of Palestine. We could not communicate with him in his native Spanish; but with the aid of French and Italian which he spoke fluently, and of English which he understood imperfectly, we were soon on speaking terms with him. Though a Roman Catholic, and apparently an honest believer, he thought the question of the identity of the prophet's cave a question of little importance. He seemed to be traveling for personal improvement and for the gratification of a manly curiosity rather than with the superstitious motives by which so many pilgrims to the Holy Land are actuated. I could not but regret that his religion had not taught him better to remember the Sabbath day. The day of holy rest, duly observed by the traveler among the localities of the Bible, is an invaluable help in reference to all the legitimate objects for which those places can be visited.

I find I am going too much into detail in these letters; and for that reason I shall be less particular to describe the adventures and the sights of each successive day. Indeed the traveler himself, after a few days of journeying in a strange country, grows familiar with sights which at first charmed him with their novelty, and though he may still be delighted with all he sees, his notebook, when he reviews it, begins to have repetitions in it. The same sky and sun, the same sea and shore, the same aspects of outward nature and of human life, present themselves to the eye; and to speak of them again and again in the narrative would only exhaust the writer's power of description, with no better result than that of exhausting the reader's patience.

Our journey on Monday was none the easier for the rain which had fallen so copiously. Nor were our animals much the better for the hospitality of Mount Carmel, the muleteers making complaint that the monastery had no stables, and that barley was not to be had there for love or money. The distance from Mount Carmel to Joppa was too great to be accomplished in two days, and we determined on passing the night at *Tantûreh*, a village not much more than fifteen miles down the coast.

At Athlit, on the first considerable headland beyond the cape of Carmel, is the most remarkable ruin which we had yet seen in Palestine. It bears, on the maps, the name of *Castellum Peregrinorum*, or Pilgrim's Castle. Within and around it is a village of Arabs, whose character is such that we were advised to be careful about forming any acquaintance with them. Long before we reached the spot, we had admired the vast pile towering in the distance; and when we the thievish and savage rascals who occupied it began to gather around us with greedy looks, we regretted the more that we had not force enough to command their respect, and so to make an examination at our leisure. Other travelers, it may be presumed, have been more fortunate in this respect; but who they are I don't know. Nor have the few books which I have as yet had the opportunity of consulting, aided my ignorance in regard to the origin and history of this structure, to which of the successive races that have held possession of the country it is to be ascribed I am hardly competent to say. It must have been, in its day, a place of great military strength; but why such a fortress should have been built there rather than on the promontory of Carmel, I am unable to conjecture. The walls are of beveled stones, not indeed like those great ones which I afterwards saw at Jerusalem and at Baalbec, but of a style of which there are specimens at Tyre and at many other places. Where the walls appear to have suffered violence they have been repaired with plain hewn stones, which, I think, were not laid up by any such architects as the country now produces. My impressions at the moment referred the original building to a very high antiquity. Herod, and even Solomon rose before my imagination, and I was hardly willing to think of anybody later than the earliest century of the Christian era. But the opportunities which I have since had of seeing other ruins, and of comparing them with my recollections of this and of ruins which I had previously seen in Europe, have rectified those first impressions. The architects that built Conway Castle might have built *Castellum Peregrinorum*. Probably it was built by the Franks while they held possession of the Holy Land, perhaps by the knights of St. John (afterwards of Malta), while Acre was their metropolis. The patch-work repairs may be referred, in that case, to the Saracens. At the distance of perhaps half a mile to the east are the ancient and long neglected quarries from which it was built; and the broad level road along which the stones were conveyed is deeply grooved with the marks of carriage wheels.

We had not proceeded more than an hour or two beyond *Athlit*, when we began to see, far before us, another lofty ruin. This, we were told, was at *Tantûreh*, the end of our day's journey. As we drew nearer, it began to put on a different shape; and what at first had seemed like a solitary column, took the form of a huge mass of wall crowning a desolate cape which at its point had swelled into a hill. Just before arriving at this ruin we passed tombs and excisive quarries, indicating the vicinity of some ancient city. We also observed some ancient stairs cut in the rock, and soon fragments of foreign marble were scattered here and there in our path.

Our arrival at *Tantûreh* was an hour or two before sunset. We had time to take possession of our quarters for the night—which we did with serious forebodings—and to make such arrangements for sleeping, or rather for lying down, as were practicable in the circumstances; and then we walked out to see the ruins. *Tantûreh* is the modern Arab representative of *Dora*, one of the numerous cities which, in the days of the Roman empire, adorned this now barbarous shore. But by what authors *Dora* is mentioned, and what traces of it can be found in secular history, I cannot tell till I shall have had opportunity for examining the matter. We went out from among the wretched hovels of the modern village, picking our way among piles and puddles of all sorts of filth, without any knowledge of what we were to see. As we began to ascend the hill from the southern side, our attention was arrested by foundations of old buildings, and by here and there a capital or fragment of a column. The ruin which we had seen from afar is all that remains of a tower which has been broken to pieces, perhaps by earthquakes as well as by human violence and the destroying force of time. Close by the tower is a sort of basin, or port for small vessels, which seems as if it had been cut by art out of the solid rock. The slope of the hill, in every direction, is thickly strown with remains of buildings, among which numerous fragments of Egyptian granite, of breccia, and of marbles foreign to this country, as well as remains of Roman tesselated pavements, testify to the wealth which was once lavished here. On the crown of the hill, a few yards eastward from the castle, several Ionic columns of native limestone, two feet or more in thickness, and bearing every mark of extreme old age, lie in fragments. These may have belonged to some great temple, or they may have adorned the forum or *agora* of the city. Just south of the tower, and very near the sea, we observed the opening of a pit, into which we could not safely descend, especially at that late hour, without torches. We were afterwards informed that it was often explored by the villagers, and that the shaft descends into a gallery running eastward. This may have been a cistern, it may have been a granary, or it may have been first one and then the other. Artificial caverns of this sort are common in all parts of Syria, and at present they are more frequently used for granaries than for cisterns.

From these memorials of ancient civilization and wealth, we returned, in the fading light, to our lodgings. And how shall I convey any idea of what our lodgings were? We had—there is no reason to doubt—the most comfortable quarters which the village could afford. The family by which the house was ordinarily occupied, was turned out of it to make room for us. Into what more cheerless place they entered for the night, I cannot easily conceive. For us, with our servant and the muleteers, and for our animals, there was only one apartment, perhaps twenty feet by thirty. The door, which served for the egress of smoke and for the admission of light, as well as for the entrance of man and beast, was at one end; and there was the stable, about ten feet wide, the horses and mules and asses standing almost as close as if packed for a West India voyage. Beyond the narrow area assigned for the use of the quadrupedal part of our company, was a slightly elevated floor, not of boards, much less of tiles or marble slabs, but of very dirty dirt, trodden into some degree of hardness. Here was a little fire-place without a chimney—here our beds were spread—here some of the weary muleteers were already stretched in uneasy slumber—here, amid the smoke and all disgusting sights and smells, our supper was waiting for us, one of our beds being required to do duty as a table—and here, after our evening meal and our evening worship, we lay down to sleep if we could. The flat roof above us was, first, a layer of poles and reeds (among which mice and other vermin had built their populous nests), and then, an upper stratum of something which might be called clay in the dry season, but which seemed to us as if it might have been dug from a stable-yard. Through such a roof, softened with the continual moisture of winter, the rain (and we had quite a shower that night) filtered in richly colored droppings upon whatever was beneath. Notwithstanding all these impediments, "tired nature's sweet restorer, balmy sleep" might have come to our relief, but sleep, as we expected, was chased far from us by a myriad of tormentors such as he is likely to rise up with "who lies down with dogs." We were glad to rise up at an hour which might have put to shame the most self-satisfied of early risers; and before the sun had got above the horizon, we were already on horseback. Such is the depth of wretchedness to which *Dora*, once so magnificent, has fallen. Our recollections of what it now is can never be otherwise than vivid.

It was not till afterwards that I had time to inquire whether these ruins can be identified with any city named in the Scriptures. My Concordance enabled me to satisfy myself on this point. *Dora* is the *Dor* of the Old Testament, written with a Greek termination. "The king of *Dor*, in the coast of *Dor*" is mentioned (Josh. xii. 23,) among the thirty-one kings of the country conquered by Joshua west of the Jordan: and still earlier (Josh. xi. 2,) "the borders of Dor on the west," made one of the districts from which kings and people came at the summons of Jabin king of Hazor to that great battle at the waters of Meron, which seems to have been the last of the battles in the conquest of Canaan. In the division of the country among the tribes, "Dor and her towns" (Josh. xvii. 11,) constituted a part of the inheritance of Manasseh. Yet in connection with the record it is added (see also Judges i. 27,) that the children of Manasseh could not drive out the inhabitants of that and certain other cities, "but the Canaanites would dwell in that land." Probably this part of the coast continued in the power of its Phenician possessors till the reign of David. Under Solomon (1 Kings iv.) "the region of Dor" is mentioned as one of the twelve districts into which the realm was divided for the supply of provisions for the king's household.

As we proceeded down the coast, we forded the *Nahr Zerka*—the *Flumen Crocodilum* of ancient geography—in which, it is said, that crocodiles like those of the Nile are still found. At about 10 o'clock we arrived at Cesarea, now without a human inhabitant. The ruins of Cesarea are far more extensive, and in far better preservation than any I had previously seen in Syria. There are great remains of a strong wall with a deep ditch—the work, if I mistake not, of the Franks while they occupied the country in the middle ages; though some things about it, and particularly the northern gate seemed as if it might have been the work of Roman architects. Outside of the walls, as well as within, there must have been at some period a great population, as appears from the foundations and remains of ancient buildings, extending in every direction. The most conspicuous object among the ruins is what is left of a great castle built to command and defend the port—a wonderful mass of masonry even now, shaken as it has been by earthquakes which have not been able as yet to cast it down. It is built of carefully beveled stones like those in the *Castellum Peregrinorum*, with pieces of huge granite columns frequently inserted horizontally as binders. The columns speak of Herod the Magnificent, by whom the city was built, and who named it in honor of his friend Augustus Cæsar, but the work in which they are now inserted was reared in the middle ages, and must be referred to the Crusaders.

The celebrated artificial port constructed by Herod with vast labor and expense, enough remains to be wondered at; and probably a moderate expenditure for its restoration, under the direction of competent engineers, might make a better harbor than any now existing on the coast of Palestine. Our time was limited, yet we could not but linger around the ruins of what was once a grand church with a triple apsis at the eastern end. This may have been the cathedral of Eusebius the historian, who as bishop of Cesarea was metropolitan of Palestine.

I was the more delighted with what I saw of these ruins because they far exceeded my expectations. I had been led to suppose that I should find only at the most such traces as I found at *Dora*. Some books of description upon which I have happened to fall since I was there, give a very strange account of Cesarea—as if the stones had rotted in the soil—or as if the only remaining traces of all its architecture were 'in a shapeless mass or mound of blackened earth.' The travelers on whose report such statements are made, could not have traveled with their eyes open.

To a Christian traveler Cesarea, in its historical associations, is one of the most interesting places in all Palestine. It was to Cesarea, then the civil and military capital of Palestine, that Paul was sent by Claudius Lysias from Jerusalem; and there it was that he lingered in bonds two years, because Felix had occasion to court favor with the Jews. There it was that the great apostle reasoned with that profligate governor "of temperance, righteousness and judgment to come" till the Roman trembled. There it was that he defended himself before King Agrippa; and thence he departed on his voyage to Rome. But these are not the events which give to this locality its highest interest in relation to the history of the Christian religion. Before Paul was an apostle Cesarea was made the scene of the most important event recorded in the New Testament after the day of Pentecost. Here it was that the doors of the Church were first opened—not without distinct and repeated revelations of the will of God—for the admission of Gentiles not proselyted to the ancient Commonwealth of Israel. Here it was that Cornelius the centurion—that devout but unproselyted Roman—received in a divine vision the testimony, "Thy prayers and thine alms are come up for a memorial before God." Here it was that Peter, with all the stubbornness of his national prejudices, was compelled to say, as the meaning of the vision he had seen at Joppa began to flash upon his mind, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Here it was that the Holy Spirit in the gift of tongues fell upon unbaptized Gentiles as the same Spirit had come upon the Apostles on the day of Pentecost. And here the Apostle of the circumcision, yielding every preconceived opinion to the manifested will of God, exclaimed, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" Up to that moment Christianity as it existed in the minds of its disciples and even of the Apostles, had been only a little more than a new form and sect of Judaism destined to extend the law of Moses with its ritual and its national institutions through the world. Thenceforward in the Christian brotherhood, though the Jew might still be a Jew, the Greek might also be a Greek; and thus in a higher sense there was neither Jew nor Greek, barbarian, Scythian, bond, nor free, but Christ was all in all.

L. B.

NORTHERN ILLINOIS AND WISCONSIN.

It was with feelings of regret that I bade adieu to the Mississippi, whose company I had kept for seven days. I had sailed on the bosom of a flood that was everywhere asserting its dominion over the works of man, submerging alike the graves of a departed race and the habitations of living men, and bearing down the puny barriers that had been reared to arrest its progress. I had traced its desolating march through dense forest shades, over well-tilled meadows and along busy streets, and had received an idea of power,—silent, majestic, irresistible—never before attained. Yet with this power there was beauty, as when amid the lengthening shadows of bluff and island, in the calm hour of setting day, I was paddled across the flood in a little skiff, and laved my hands in the ripple of the caesman which alone disturbed its surface. The rude worshipers of the Nile and the Ganges, in the adoration of their monarch rivers, reveal a sentiment of the grand and beautiful, which alas they know not how to follow up to its highest development in a spiritual and a personal God.

For days too I had sailed along the borders of mighty States, the growing empires of the New World; and above the sepulchral remains of creations preparatory to our own, on the deep alluvium which for thousands of years has been depositing over the rocky graves of the mammalia and the crustacea of by-gone ages, above the tombs also of the human mound builders of a modern era, I had seen springing up in full growth and vigor, the towns and cities of that energetic and all-diffusive race that conceives itself to be fulfilling the mission of man's exalted destiny. I had seen everywhere the flood of emigration rolling like the Mississippi, and, unchecked by the natural flood, rolling on over it, as the Missouri pours its red rushing tide across the bosom of the Father of Waters. I was loth to leave a river that so expresses the powerful and the beautiful, and that links together the almost infinite Past, the eager Present, and the boundless Future.

And before I leave it I will put in yet another plea for the freights of sin and of living death that it bears evermore upon its bosom. 'Sin and living death,' on every boat that plies its waters, on every raft that floats down with its current. An intelligent English traveler makes this observation upon a class that he encountered in a western tour:

"The reckless notions and habits of the vagrant pioneers of the West, evinced as these are by the practices of gambling, drinking, and licentiousness, by an habitual disregard of the Sabbath, and by more constant swearing than I ever heard anywhere else, fearfully disfigure that great valley of the Mississippi, destined inevitably, at no distant day, to be the preponderating section of the entire Union."

What is here affirmed of a class of pioneers is fearfully true of the boatmen and raftsmen of the Mississippi. I took occasion to mingle with these men for the sake of studying their character and mode of life, and of ascertaining if there was any feasible way of doing them good. The deck hands on the steamboats are commonly Irish or Americans of the lowest class, interspersed with negroes. Their dress and fare are coarse, their sleeping hunks miserably furnished, and their whole physical condition is exceedingly uncomfortable. As many of these boats consume several days in their regular trips, in the course of which they often stop for wood, and at every town land or take in freight, they usually have two sets of hands, who work and rest alternately at intervals of four hours. The resting intervals are spent in sleeping, lounging, smoking, drinking, swearing, and carousing, and the habits of profaneness and intemperance grow fearfully upon men who have no companions out of this depraved circle, and no means of excitement but the bottle and the vulgar story or song. On some boats too they are treated as mere brutes. Since few boats on the Mississippi lie by upon the Sabbath, these hands have no opportunity of attending public worship or of coming under any religious influence. They are deprived too in a great measure of the humanizing influence of the family. I never saw men who seemed so hardened; never before had I heard or even conceived of such profaneness as fell from their lips. They do not open their mouths without an oath, —and such oaths!—they are the vomiting forth of the Abyss. These men seemed to be impervious to any religious impression. Death by drowning or by cholera is a frequent occurrence on the Mississippi,—two such cases came under my immediate knowledge—yet death produces no solemnity in such minds. I saw no plan at which they could be successfully approached. But shall they be utterly abandoned? Is there no way of reaching them? Might not missionaries travel with these boats continually with a view to the religious benefit of their crews? For such a work men of peculiar tact are needed, but doubtless the men can be found if the churches will employ them in the work.

The lumbermen who in the spring of the year crowd the Mississippi with their rafts are mostly Americans, rough, hardy men, who spend the winter in the pine regions of Wisconsin and the upper Mississippi, and in the spring float down the product of their winter's toil to the St. Louis market. They then return to the 'pinery' by steamboat and stage, with plenty of money and ripe for all manner of vicious indulgence. Some of them are men of intelligence, and have had their education in the Common-schools and Sabbath-schools at the East; such a one I fell in with, but found him ready to drink, swear and gamble like the rest, though with a general air of restraint. These men have much of the free and easy air of sailors; they lead a lawless plundering life, for the lumber they cut is not their own, but felled from Government lands, and many were the curses and threats heaped upon the U. S. Marshal whose advent to the pinery was expected; at times they work hard, and again they are idle and listless, and while away time in games of chance; they encounter hardships and drink 'for health;' their money comes in the lump and melts rapidly away under the warm impulses of sensual passion; they are reckless and improvident. Now cannot these men be reached? They could be if some Nelson could be found to go to their encampments. Those to whom I suggested it entertained favorably the idea of a circulating library of historical and other useful books, and I doubt not some would welcome the discreet and intelligent missionary. Let Christians remember these men.

GALENA.—By an unfortunate transposition of letters Galena is located on the maps upon *Fever* instead of *Feure* river [the latter being a proper name], and thus has gone forth a rumor of the unhealthiness of the place, which is industriously fostered by rival towns. The river on whose rocky shelf this town is built, is here more properly an arm of the Mississippi setting up between lofty bluffs around whose base it winds with most picturesque effect. The town lies very much like Norwich, Conn.; the streets rise one above another and the communication between them is by flights of steps, so that the houses on the higher streets are perched like an eagle's eyrie overlooking the rest and commanding an extensive prospect. No sooner do you step on shore from the steamer than you see the signs of thrift and enterprise, and in the huge piles of pig lead you see also the great resources and stimulus of all this in the mines in which the region here abounds. The town wears a pleasant, lively air, and as it runs itself on a bright morning among the verdant hills looks altogether coquettish. Pleasant churches meet the eye on the first ledge or steppe above the levee, and private residences wearing the aspect of neatness and comfort, and sometimes of luxury—which the munificent hospitality of their inmates enabled me to verify—adorn each successive height.

"Young Presbytery" is not without its sympathizers in this region; but after all there is among the people generally a liberal undenominational spirit, such as befits the West. This spirit finds a worthy exponent in Rev. Mr. Magoon, whose ministrations have been highly blessed in the increase of his church and congregation. The venerable pioneer Rev. Mr. Kent, retains his residence at Galena, and is still active in furthering the Home Missionary work.

In the number of its gambling and drinking saloons Galena betrays the influence of a foreign mining population; yet after all these are not so numerous as at first they appear to a stranger who meets them all at once along the river front by which he enters the city. The dominant influences in the place are moral and even religious. In view of the rapid growth and the prospective increase of Galena, it is gratifying to find the ground so well occupied by active and efficient churches and an able ministry. Galena is already straitened between its hills, and land on the main business street begins to command New York prices per foot. When the Central Rail Road shall have its terminus there, its business and its population must increase five fold; then perhaps the lower town will be abandoned, as a place of residence, and churches and dwellings will adjourn *en masse* to the beautiful table land on the summit of the bluff.

From Galena I rode out to the Sinsinawa mound —the site of the Roman Catholic College, the corner stone of which was laid with so much pomp and noise (including that of cannon), on a certain memorable Sabbath a few years ago. This mound is situated some twelve miles northwest of Galena, toward the Mississippi, and offers a most beautiful site for a college, or any other public institution, for which a healthful location and an extensive and varied rural prospect are desirable. I found here a most indifferent building, four stories high, quite roughly finished, and having hardly a pupil within its walls. The reason of this destitution is that Protestant enterprise has established upon the neighboring mound, at Plattville, that rivals this in beauty, a Seminary of the highest order, which absorbs the youth of the country. Hard by the college is a miniature Catholic church, in gingerbread style, filled with gewgaws, as if for the amusement of children. Altogether the establishment wears a burlesque air. This, however, I will say in praise of Sinsinawa, that the mound yields a spring of pure cold water, which, whether consecrated or not, is most reviving in a sultry noon.

Eastward from Galena, by stage, one crosses those immense prairies of northern Illinois, which have been aptly compared to seas—where the horizon of many miles circumference, shuts down upon a dead plain, whose surface is not disturbed by one undulation or shadowed by a single tree. You have a feeling of desolation in the midst even of harvests that might feed the world. This region is destined to sustain an immense population, when the building of rail roads and the liquidation of State debts shall invite the emigrant to settle on its fertile plains. And all the resources of northern Illinois must be poured into the lap of New York. The State is nearly eight times as large as Massachusetts, and containing 35,459,200 acres of rich black loam. But oh the mud, deep, black, adhesive, which that same soil makes under rain! through what sloughs we waded, (*slews*, they call them: think of John Bunyan's *slew of despond!*) sometimes knee deep, in the darkness of the night, as we slowly dragged on toward the Rock River country. That country, the Paradise of Wisconsin, I shall best describe, as it struck me on coming to it *from* the eastward some years ago.

Immediately on leaving Milwaukee, you pass through a belt of woodland, and in a few hours reach the far-famed oak openings, though these are already disappearing before the march of civilization, which keeps out the autumnal fires. Picture to yourself a park laid out with royal magnificence, as verdant as the most carefully kept enclosure, covering hundreds and thousands of acres, extending for miles around you, planted with sturdy oaks with the order of a well-set orchard, having no underbrush to intercept your progress, and no fences to prohibit you from trespass, where you can walk or ride in almost any direction over the rich green sward, and where the farmer can drive his plow among the trees almost without clearing, and "break up" a most luxuriant soil;—and after reveling amid these works of nature so far surpassing those of art, imagine that you break forth upon an extended prairie, a plain, or gently undulating surface bright with the ever varying hues of flowers, upon which for miles you do not see a tree, or fence, or stone, but where the luxuriant grass invites the cattle to the marshes on its border, while flocks of sheep are cropping the sweet herbage in its center—where the ripening wheat over hundreds of acres waves its golden locks in pledge of a nation's sustenance, the unaided soil often yielding 25 or 30 bushels to the acre with but half the labor of cultivation in New England; and having traversed such a field, as I did, twelve miles broad, strike a sparkling river whose banks will soon vie in fertility, and even in neat and thriving villages with those of the Connecticut, and beyond which prairie and opening still stretch onward to the Father of Waters;—this will give you a picture of a State as rich and fair as the sun visits in all the West. The scenery of the Rock river corresponds more nearly with that of Massachusetts and Western New York than any other in the western country. The long extended bluffs of various hight resemble the hilly banks of a New England stream, the bottom of the river is pebbly and the water clear and bright, and the banks are well covered with groves. And then you have what New England nowhere affords, the prairie, the beautiful prairie, not so vast as to be overpoweringly dull and tame, but large enough to be novel and wonderful to eastern eyes. The difference between the make of Wisconsin and Illinois is given in the fact that in Wisconsin the prairies are named, and in Illinois the groves.

In the southern border of Wisconsin, just across the line of Illinois, on the bank of the Red river, stands BELOIT, a town of some fifteen hundred inhabitants, and the seat of a College which is sustained in part by the College Society. I hardly knew the town when I alighted from the stage, so greatly has it changed in six years. It spreads along both sides of the river and is laid out with much taste. When I was here in 1845 I went up on the highest bluff upon the eastern bank to examine some Indian mounds and to enjoy the view of the rolling prairie stretching southward into Illinois. This bluff was then talked of as a site for a college, and Rev. Mr. Squier of Geneva, had just been on the ground and had made liberal proposals for the endowment of such an institution. [Thanks to the kind nursing of that gentleman during that trip, I am now alive to write this letter, having greeted him as a professor in his adopted College.] Now upon that same bluff sheltered by its lofty grove, and beside the undisturbed mounds of other days, stands a College edifice of more imposing architecture and of better adaptation to the wants of such an institution than any college building I have seen in the West. This edifice, substantially built of brick, is about a hundred feet long by forty in depth, four stories high, with lofty ceilings, spacious and well ventilated rooms for recitations and lectures, and several good dormitories in the fourth story. This is intended for the main college building, to be hereafter flanked with corresponding wings. It was erected by the citizens of Beloit at a cost of about $12,000.

Beloit College is already in vigorous operation. Its President, Rev. Mr. Chapin, is a good scholar, an excellent preacher, and a Christian gentleman. His influence upon the College, and his influence upon the community in behalf of the College are alike benign. In the department of languages Prof. Emerson is a thorough worker; not even Yale College with Professors Thacher and Hadley can exhibit more complete recitations than this infant institution. Indeed, as I observed Prof. Emerson's method of drilling, I inwardly congratulated myself that I was not a Freshman. The departments of mathematics and the physical sciences are well filled, and a good foundation has been laid for a College library. The decorum of the students, and the general order of the institution are worthy of all praise. This College draws upon a very good class of students, young men of a thoughtful and earnest character, not one tenth of whom would otherwise have enjoyed a Collegiate education. The institution should be sustained to the extent of its wants by contributions from the East.

The ride from Beloit to Janesville in a buggy by night, along the lately flooded bank of the river, through deep sloughs and over bridgeless creeks, was somewhat perilous, and on reaching Janesville, a stage-driver congratulated us that we had got safely through a ditch that he avoided by day by a circuit of three miles! One collocation of incidents interested me greatly. Soon after leaving Beloit at sunset, we came upon an encampment of emigrant wagons near some Indian mounds; there were the tombs of the old savage occupants of this rich soil, there were the eager travelers from the old world coming to find a home in the new, there stretched the telegraph wire, the symbol of a far-reaching civilization, and yonder loomed the college which should mold these raw materials and shape them into a cultivated religious society.

JANESVILLE is already a town of considerable trade, one of those inland river towns that every State requires as a central depot. It has now one of the best hotels in the State and many fine stores. The ride from Janesville through Rock, Walworth, and Milwaukee counties, though it exhibited the riches of the country—"as good land as ever lay out-doors"—was anything but comfortable to a spare body already jolted by two days' staging. That Tro

personal war—Revolution and Des-
games that had been played and
ret. The principle of the Congress,
g disputes between nations by arbi-
been recognized; it was founded in
stice and would be carried out.
rest harbingers of the era of peace
as the exhibition of the world's in-
ich he called especial attention as
le of Peace that modern bands have
hen in eloquent language the Chris-
her described the marvelous struc-
e vast audience gave an absorbed
d seemed to strain the organs of
der to catch the language of the

esolution was worthily proposed and
d. The Rev. John Angell James of
was the mover; he looked remark-
d enjoys a green old age. He insist-
ristian ministers had done their duty
our Savior's divine doctrines in his
aking spirit, war would have exist-
foul spot on the face of Christendom;
e importance of making the pulpit a
vancing their great object. He re-
were so many Christian ministers
could almost ask them to rise up and
selves to this great work. Upon this
ber of ministers stood up, amid a
ering from the assembly. The Rev.
seconded the motion in a pointed and
eech full of animation. The Rev.
ll, an Episcopalian minister of
followed; and closed a somewhat
ommon-place sermon-speech by read-
poem he had composed on the occa-
ch there was special reference to the
he Deputation from the United States.

Coquerel the younger, the son of the
pasteur and Representative in the
embly, was the next speaker; he ad-
meeting in French, enlivening it to
English listener by a quotation from
. M. Coquerel spoke of those who
bubble reputation"—"even into the
outh," and even into the heart of his
lded the orator.
no Cubi I Solens, a Spanish gentleman
not spoken English for twenty years,"
ssed the meeting in excellent English,
is believed in the United States. He
not unsuccessfully a great argument.
d to the antagonisms in nature which
temperance and harmony—these anta-
the lower animals were made condu-
se results—they were limited and in-
by God himself. There were in man
to violence and war, but these tenden-
to be checked by reason given to man
idance and governance. Peace would
tain result, as it was the blessing given

worth the toil and the expense of a long journey, were it only to witness this reception of "natural enemies."

Mr. Miall, of the *Nonconformist*, sustained the resolution condemning loans for the prosecution of war, with a kind of calm energy and logical force which are his characteristics. He denied the right of the men of a past generation to tax the present and the future without consent. If we now had to judge of the "necessity" of the war upon the American colonies, or the prolonged struggle with France, the question would beyond all doubt be decided against the necessity, and even parliaments would be compelled to recognize the decision.

Mr. Gurney, the wealthy banker and bill broker, whose philanthropy is world wide, presented himself as one of the capitalist class. He recognized the force of much that had been said; made some distinctions, and urged the law of Christianity as binding upon nations as well as individuals.

Mr. Cobden spoke briefly, alluding to rumors of a new loan sought to be obtained by Austria, that government rushing on to bankruptcy with its eyes open. He voluntarily pledged himself to appear at a meeting which he urged the Secretary of the Congress to call so soon as there should be any formal announcement of the loan. The French working-men were extremely anxious to hear Mr. Cobden in French, and reluctantly heard M. Coquerel as his substitute. They were highly delighted upon hearing Mr. Cobden's sentiments respecting Austrian domination, Austrian insolvency and Austrian bad faith to lenders interpreted to them.

Your correspondent left J. S. Buckingham speaking, in order to attempt to make this communication. To this cause he owes the loss of what he is assured was *the* speech of the Congress. The palm by competent judges is assigned to Elihu Burritt, who spoke toward the close of the proceedings.

This evening, Friday, the English delegates entertain the American and foreign delegates at the Hanover-square rooms.

AGRICOLA.

Rev. Dr. Edward Beecher wishes us to state that the speech which he delivered at Jacksonville, Ill., has never been reported in *The Independent* nor elsewhere, for it had never been delivered before.

COLLEGES.

WESLEYAN UNIVERSITY, MIDDLETOWN.—Commencement, August 6. Graduates, 23. On Sunday, the baccalaureate sermon by Prof. True Monday, address, by Rev. G. B. Cheever, D.D., on "National Literature." Tuesday, oration by Rev. Dr. Wentworth, poem by John G. Saxe, and address by Rev. H. W. Beecher, on "Imagination."

BELOIT COLLEGE, WIS.—Commencement, July 9. The exercises were held in the open air, on the college grounds, under the shade of some beautiful forest trees. Graduates, 3, being the first class graduated. Says a correspondent of the *Prairie Herald*—

"This is the first class that the College has graduated. It is the first ripe fruit of the prayers and self-denying efforts of the founders and patrons of this institution. And it was a glad day to the many friends of the College who were present at the earnest of the rich harvest they may hope to reap in coming years. The College is in a very prosperous condition. It has an able faculty of a president and four professors, besides a tutor. It has a fine location and affords ample advantages for a thorough course of collegiate study. Fifteen have already been admitted to the new Freshman Class."

The resources of the institution amount to $60,000, of which only $16,700 is now yielding an income.

AUBURY UNIVERSITY, IND.—Located at Greencastle. Commencement, July 18th. Baccalaureate sermon by President Berry. Graduates, 5. D.D. conferred on Rev. A. W. Cummings, President of M'Kendree College, Ill. In the Female Department, three graduates.

WOFFORD COLLEGE, S. C.—The corner-stone was laid at Spartanburg, August 4. Absurdly the trustees put everything under one roof, 226 feet long, all exposed to one fire. There are to be five houses for professors. The grounds contain forty acres.

RANDOLPH MACON COLLEGE, VA.—Graduates, 14. The D.D. given to Rev. J. B. M'Ferrin, one of the editors of the Nashville *Christian Advocate*.

MADISON COLLEGE, PA.—Under the auspices of the Methodist Protestant Church. Rev. Richard Ball, of Va., is chosen president. To open in September.

DELAWARE COLLEGE.—The trustees propose to raise an endowment, on the scholarship plan, the subscriptions only to be binding when made up to $50,000, and the money to be refunded if the college shall be discontinued, or if the charter is repealed by the legislature. It is a pity there should be any occasion for either of these provisos.

The cards of invitation intimated that tests were also invited to discuss the best of aiding the Anti-Slavery cause. There not have been less than 80 ladies and gentlepresent, including among them the heroes terans of the Anti-Slavery warfare in Engthose names will be held in everlasting rerance. A number of American gentlemen resent; also members of the French and deputations to the Peace Congress. a chair, placed so as to command two me rooms occupied by the company, a r of gentlemen spoke in free and colloquial n the topic suggested by the host—disuse products of slave labor. Emigration of olored race from Canada and the United to the West India islands, cultivation of on them, and the promotion of increased e of it in India, were among the topics thus sed. There had been a great Anti-Slavery g in Exeter Hall on the preceding day, to frequent reference was made. Your cor- dent perceived that American gentlemen— -Slavery men—felt deeply, as Americans, erica should appear to stand as a crimithe bar of Europe, with a universal senof condemnation. One clergyman, Dr. l think, of Philadelphia, entreated that night be discrimination, expressing his beat there were four millions of Americans r opposed to slavery. It may be accounted ge and impossible thing, but so it is, that ti-Slavery men of the U. S. will have to n the character of the country which would ast them out. Dr. Pine produced a copy of *ational Era*, and recommended it to the atn of all who were interested in the cause of m in the United States.

The second day of the Congress opened with ts of rain; nevertheless the steady pur- of delegates and visitors filled the hall. It Cobden's day: though working day and Mr. Cobden has attended all the meetings. his day he spoke with his characteristic ness. His demonstration of the uselessness olly, the profusion and costliness of our r establishments, was received very differ- by the Congress, than by the assembly "in her place."

Thursday was exceedingly wet, but notstanding the hall was again well filled beshe hour for commencing the discussion. ter, a Frankfort editor, was the first speakoke well, in good simple English: the and spirit of his address were excellent. better part of the German press, he said, with us. In common with almost every er, he had a reference to the Peace Palace, joiced in Prince Albert. The Exhibition e vast gathering to it reversed the case of and Babel: diversity of language was no an obstacle to intercommunion.

Miss Gilpin delivered a speech characterby the eloquence of earnestness. Loans nmongers, and the morality of transacwhich gave war its sinews, was his subject. cribed the utter failure of his attempt to great man of the city to preside over a g to denounce the proposed Austrian loan ime since—a large and enthusiastic meetwhich he himself was obliged to pre-

the incident of the day occurred. A de- n of working men from Paris entered the onducted by Henry Vincent, amidst enthucheers, which were renewed upon the ap- ce of the party upon the platform. It was

others that of Esther, of the Spartan mother, addressing her son as she gave him his shield, 'Either this or upon it,' and of the mother of the Gracchi, pointing to her sons, and saying, 'These are my jewels.' Coming down to modern times, other noble examples were brought forward in this image gallery, till the procession was closed as it deserved to be, with the the truly heroic woman [MARY LYON] to whose untiring energy and persevering enthusiasm in the cause of her own sex, and through them in the cause of Christ, the Seminary mainly owes its existence and prosperity. It seemed an hour of inspiration while we listened to the closing appeal, to which many hearts gave back, we doubt not, a quick and warm response. In behalf of the graduating class, the writer exclaimed, 'We are sixty strong. We may go forth to girdle the world with our influence. Each in a sphere of her own, widening by concentric circles, till they meet and pass each other, but widening and spreading still through eternity itself.'"

WEST POINT MILITARY ACADEMY.—A full descriptive catalogue of this institution has just been published, prepared by Capt. Collum, of the engineers, giving probably a more ample account than can be found of any other institution. It is unfair to compare this in its results with the literary institutions of the country, for obvious reasons. The students here are all selected by the government, are fully supported during their education, and are scrutinized and sifted severely through their whole course, and are dismissed with an inexorableness which no college could be warranted or sustained in exercising. There are forty teachers employed, one to every seven scholars. The Cincinnati *Gazette* gives the following summary:

"In practical results the roll of pupils graduated at West Point may be compared safely with that of any college or university in the world. It is true that the graduates of West Point have exhibited their usefulness chiefly in two or three departments of life; but they are distinguished by one remarkable feature, that there are scarcely any of them who fail in anything they undertake; while of the graduates of college large numbers are continually sinking in the conflict of life.

The following is a brief statistical table of results among the graduates:

Number of graduates,	1,449
In service,	611
Died in service,	248
Killed in battle,	69
Resigned,	449
Disbanded,	28
Dismissed,	18
Cashiered,	5
Dropped,	13

"Of the 449 who at different times have resigned, nearly all have been distinguished in their several employments. The following are some of them:

Civil engineers,	130
Chief engineers,	26
Presidents of colleges,	6
Principals of academies, &c.,	27
Professors, teachers, &c.,	52
Attorneys at law,	80
Members of Congress,	8
Members of the Legislature,	41
Clergymen (two bishops),	15
Authors,	12
Editors,	11

"Besides these, many of them were engaged in other employments of civil pursuit. It appears that 243 have been engaged either as civil engineers or teachers."

LITERARY.

"Life and Immortality brought to light through the Gospel" is the title of the funeral sermon preached by Rev. Thomas Binney, of London, for the late Rev. Algernon Wells, the beloved and laborious Secretary of the Congregational Union It makes 55 pages, and with Dr. Burder's Farewell Address, and an appendix of resolutions, &c., 68 pages.

The annual meeting of the American Association for the Advancement of Science will be held at Albany on Monday, the 18th August, and probably continue through the week.

The subscription for the bronze statue of Clinton, to be erected in Greenwood Cemetery, we are glad to be able to say, is now filled up, and Mr. Brown, the artist, will shortly begin to work up the model.

At a recent meeting of the French Academy of Science, young Mr. Bond, of Cambridge, presented some Daguerreotypes of the Moon, taken by Mr. Whipple, from the Cambridge Observatory, to the audience. These remarkable specimens of art were highly admired by the gentlemen of the Academy; and the Daguerreotypist was lauded for the perfectness of the views.

The little book which the Chippewa Indian, Kahge-ga-gah-bowh, published in Europe last year, has been translated into German and published at Frankfort.

Dr. Henry Abbott, of Cairo, has the finest collection of Egyptian curiosities to be found anywhere, which he will soon bring to America for exhibition, commencing at the city of New York. Dr. Abbott has given the best part of his life to the work, and has spared no expense in gathering these curiosities.

Mr. Healy, the painter, is coming home from France in the Canada. He will bring his picture of Webster in the Senate, which he has just finished, and which is highly praised by Guizot, Lord Normanby and others in Paris.

Four volumes of the works of John Adams, edited by Charles Francis Adams, are now published, by Little & Brown, Boston, 8vo. pp. 500 to 600 each, paper, type and binding excellent. The first volume, which will be the last issued, will contain the main part of the biographical labors of the editor, who has devoted much time and research to the subject.

The monopoly of the book trade by the metropolitan presses is getting much broken in upon. Messrs. Derby & Miller, of Auburn, have sent us three well-printed and handsome 12mo. volumes lately issued by them:

"Life of General Lafayette." By P. C. Headley—a brother, we believe, of *the* Headley, pp. 377.

"The Young Lady's Book." By William Hosmer, pp. 301.

"Bunyan's Pilgrim's Progress." With cuts, pp. 475.

Blanchard & Lea, Philadelphia, have nearly ready for publication Mrs. Marsh's Romantic History of the Huguenots, and Palgrave's History of Normandy and England.

Volume 4 of Prof. Torrey's translation of Neander's Church History is in press, over 600 pages, being as far as it was printed at the time of the author's death. Another portion of the work, extending down to the martyrdom of Huss, will be published from Neander's MSS.

The Wesleyan Missionaries in the Friendly Islands have sent home the results of twenty years' diligent and prayerful labor, being the New Testament in the language of the Tonga, accompanied by an application to the committee, to endeavor to obtain the assistance of the British and Foreign Bible Society in printing a large and revised edition.

"Inventors' and Mechanics' Journal," published by How & Fairbank, Buffalo. John B. Fairbank, Esq., editor. Monthly, $1 per annum.

It is said in Crowe's work on Central America, that the name of Belize, in Honduras, is derived from one Wallace, a buccaneer of the last century, who used to resort to that harbor as a hiding place. Some Englishman wrote the name Wallis, which the Spanish pronounced Valis, and then wrote it Balis, which was finally modified by the English to Belize, pronounced Beleeze.

We learn from the Berlin correspondence of the *Christian Review*, that the lectures of the lamented Neander, on Church History, etc., are soon to appear in fifteen volumes, edited by Prof. Julius Müller, of Halle. The Interpretation of the Gospel of St. John will form the first part of this great work.

We also notice that the following American books have been recently translated into German:—Ticknor's History of Spanish Literature, Wilkes' United States Exploring Expedition, the works of Dr. Channing, Elements of Zoology, by Agassiz, and Gould and Emerson's Arithmetic! The last named work is entitled, "Nordamericanisches Elementar-Rechenbuch," and is printed at Halle.

C. C. P. Moody, of Boston, has issued a prospectus for publishing in numbers selections from the New England Fathers. Such a work will almost as a matter of course commend itself to the public favor. The prospectus will explain the terms, etc.

Hon. B. F. Porter, of Charleston, is about to publish his elaborate translation from the Latin, of the Elements of the Civil Law of the Romans according to the Order of the Institutes of the Emperor Justinian, by J. Gottlier Heineccius, Counsellor of the King of Prussia and Public Professor of Law and Philosophy. The Charleston *Courier* says:

"Some of our ablest jurists have expressed their opinions as to the fidelity and great merits of the translation in the highest possible terms. The members of the bar, and the literati of the United States generally, will hail this translation as a valuable accession to American literature."

"The Covenanter," for June and July, a double number, contains in detail the proceedings of the "Reformed Synod of North America," 20th session held at Alleghany city, Pa. The editor remarks thereon,—

"The Church grows—at least in numbers Though not a few congregations were unrepresented in the last Synod, there were seventy-seven members present. Perhaps we are growing too fast for health, but it is, in many respects, encouraging to see the supreme judicatory becoming a numerous brethren. A body moderately large is better able to attend to its functions. Such a body is not so readily managed by cliques as a small one. A few men cannot, with so much certainty of success, prepare the moves beforehand, and bring them in to be surely registered. A large body is more free. Every session should see to it that it has a delegate in every meeting of a superior judicatory."

The editor thinks that "party asperities seem to have been a little softened—and we are compelled to say, but a little." He comments with severity upon one act of the Synod, by which a new congregation was allowed to be formed on account of church difficulties, and thinks that things will never be "put in the right shape until the Church councils set themselves uncompromisingly against all organizations having their origin in dissatisfaction with a pastor, opposition to discipline, or doctrinal differences."

"To establish elective affinity congregations, is really to legalize schism—to organize a congregation alienated and hostile. In the light of principle, and of history, in our churches and elsewhere, we do not hesitate distinctly to condemn any such act as, in so far, an abandonment of the doctrine of the Church's unity, and a tacit declaration that the discipline of the Church is insufficient for the correction of evils."

It is this iron inflexibility that creates most of the divisions, for which our Presbyterian brethren are more remarkable than any other denomination.

"PLEA FOR HOSPITALS," an appeal to the benevolent and rich to fund a new hospital in the upper part of our city. Issued by the Trustees of the New York Medical College. For $30,000 a name will be given to the hospital; $1,000 entitle a contributor and his heirs to have one person constantly in the wards.

An Address on Agriculture, delivered before the Hillsboro' N. H. Agricultural Society, by Rev. E. B. Foster.

"American Journal of Insanity," Vol. 8, No. 1. Published by the New York State Lunatic Asylum, Utica. "The care of the human mind is the most noble branch of medicine."—GROTIUS.

A friend of the late eminent Dr. John Pye Smith, of London, states that he heard Dr. S. say, not many months ago, that the well known hymn, "Jerusalem, my happy home," was written by Rev. William Burkitt, the Expositor of the New Testament.

The 35th annual report of the Asylum for the Deaf and Dumb, at Hartford, contains in the appendix an exceedingly touching report of the meeting of 400 present and past pupils of the institution, Sept. 26, 1850, for the presentation of plate to Messrs. Gallaudet and Clerc, their honored teachers. So many deaf mutes were never before assembled in one place.

Gov Ramsay, of Minnesota, in his inaugural address as President, of the newly-formed Historical Society of that commonwealth, refers to the historical interest connected with the names of Hennepin, Lesueur, Jonathan Carver, Pike, and Schoolcraft, and says:

"Minnesota *has* a history, and that not altogether an unwritten one; which can unravel many a page of deep, engrossing interest; which is rich in tales of daring enterprise, of faithful endurances, of high hopes; which is marked by the early footprints, step-foot-prints, and by the ancient explorer's pencil; which is glowing with the myths and traditions of our aboriginal race, sprinkled over with their battle-fields, with the sites of their ancient villages and with the *wah-kaun* stones of their teeming mythology."

"Ulric; or The Voices." By T. S. Fay. Appleton & Co., publishers, 200 Broadway. pp. 189. Dedicated by the author to his sister, Mrs. Caroline Broome Jones.

"The Missionary Mother" is the title given to Dr. William Adams's funeral sermon on the death of the excellent Mrs. Lathrop, who gave four daughters to be missionaries in India. Published by D. Fanshaw, 108 Nassau-street.

"A Reviewer Reviewed." Rev. Lebbeus Armstrong's defense of his book on Baptism against an attack made by Rev. J. L. Hodge in the New York *Recorder*.

Address at the consecration of the Woodlawn Cemetery, Chelsea, Mass., by Rev. George E. Ellis, of Charlestown.

The works of Rev. Samuel Hopkins, D.D., the founder of the Hopkinsian school in theology, will be published next fall, in four volumes.

The works of Dr. Lyman Beecher are announced to be published under his supervision, in five volumes, 12mo.

The Geographical Society of Paris has presented to Commander Lynch, U. S. N., "a grand silver medal," for his voyage to the Dead Sea, and as a "testimony of its estimation of the valuable results for which geographical science is indebted to his learned researches in countries little known but for him."

Rev. L. H. Sheldon's Fast Sermon on the Fugitive Slave law, preached at Townsend, Mass. The following paragraph is as true as when it was written:

"One of its most terrible effects is everywhere noticed in its demoralizing tendency. It blunts the moral sensibility to injustice and inhumanity. It causes men to forget the words they have uttered in defense of human rights, and to proclaim new and conflicting doctrines. It trifles with the religious feeling of a large and most respectable portion of the community. And in the language of Mr. Webster, I would say, '*He is a rash man indeed, little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with, or despised.*' And when we recur to his eloquent pleadings in behalf of oppressed Greece; when we listen to his solemn and touching appeals in view of a distressed world, and behold in his many speeches his massive and overpowering argument in defense of the great principles of human liberty, we are utterly driven to detest this 'Fugitive Slave Bill,' which so outrages every noble sentiment that he has uttered in behalf of the oppressed of earth. We cannot but labor and pray that God may hasten its doom. For pass away it must. The law of God condemns it. The whole spirit of the Gospel is against it. The religious feeling of the community will not tolerate it; and even its friends are its apologists. They dare not attempt to defend it on its inherent virtue. Pass away it must, so sure as there is a righteous Sovereign in the universe. And we pray, God speed it to its destiny."

Brantz Mayer, Esq., of Baltimore, in his discourse before the Maryland Historical Society, contradicts the "Story of Logan," as told by Mr. Jefferson, by showing that Col. Cresap had nothing to do with any killing of Logan's family, and that Logan's wife was killed by her own husband in a drunken fit. The famous "speech" is chiefly imaginary, grounded on a complaint made to Lord Dunmore's agent by Logan when half intoxicated.

Mr. William Raymond has published in a pamphlet of 100 pages "Biographical Sketches of Distinguished Men of Columbia Co.," including such names as Elisha Williams, Wm. W. Van Ness, Robert R. Livingston, Daniel Cady, Gen. Worth, Ambrose Spencer, John C. Spencer, Martin Van Buren, B. F. Butler, &c., and furnishing to the country a President and Vice President, Secretaries of State, War and Treasury, Attorney General, several Governors, Foreign Ministers, U. S. Senators, eminent Judges, Officers of the U. S. Army, &c.

The American Journal of Science and Arts, conducted by Professors Benjamin Silliman, Benjamin Silliman, Jr., and James D. Dana. Vol. 12, No. 34, for July, 1851. There are several articles on the Rings of Saturn. On Coral Islands, by Prof. Dana, is quite curious.

"The language of the natives indicates their poverty, as well as the limited productions and unvarying features of the land. All words like those for mountain, hill, river, and many of the implements of their ancestors, as well as the trees and other vegetation of the land from which they are derived, are lost to them; and as words are but signs for ideas, they have fallen off in general intelligence. It would be an interesting inquiry for the philosopher, to what extent a race of men placed in such circumstances are capable of mental improvement. Perhaps the query might be best answered by another, How many of the various arts of civilized life could exist in a land, where shells are the only cutting instruments,—the plants in all but twenty-nine in number,—but a single mineral,—quadruped's none, with the exception of foreign mice,—fresh water barely enough for household purposes,—no streams, nor mountains, nor hills? How much of the poetry or literature of Europe would be intelligible to persons whose ideas had expanded only to the limits of a coral island;—who had never conceived of a surface of land above half a mile in breadth,—of a slope higher than a beach,—of a change of seasons beyond a variation in the prevalence of rains? What elevation in morals should be expected upon a contracted islet, so readily over-peopled that threatened starvation drives to infanticide, and tends to cultivate the extremest selfishness? Assuredly there is not a more unfavorable spot for moral or intellectual development in the wide world than the coral island, with all its beauty of grove and lake."

THE INDEPENDENT.—AUGUST 14.

Mr. George Copway's new paper, "The American Indian," has in the second number a letter to his father, describing some of the marvels of our city, which we commend to the readings of the juveniles as an exercise:

"NOSA—Ne-way-way-nub sa. We-oo-she-be-ahmoo-non. O-mah-owh ke-che oo-da-nuh New York. Ka-gete sah goo ke-dhu oo-day-nah-won. Ah-pa-gish ke-e-she Te-bah-do-dah-mah-bon wa-wa-neh dash kah-ya keen che-ge-kain dah lah von. A. C. Kingsland e-she-ne kah-soo owh wah-ge-mah-wid noon-goom O-mah ka-gate Me-noo e-ne-neh-weh."

FOREIGN.

The Collins steamer Artic, from Liverpool, July 30, arrived on Monday morning. Cotton remains firm at prices last reported; the money market is steady and discounts easy. Trade at Manchester indicates increasing confidence. Breadstuffs firm at full previous prices. Weather somewhat unsteady.

In Parliament, Mr. Ansley called in question the rumor respecting Sir John Franklin, and wished to know if the law was to be executed in regard to the retailing of false reports. The *Times* believes the story to be a base fabrication.

The Great Exhibition continues its attractions—the receipts on every shilling-day being above £3,000, with 60,000 to 70,000 people. On the five shilling day, Saturday, they go down to £1,300, and an attendance of 6,000.

By extraordinary express, in anticipation of the overland mail, correspondence and journals have been received from Calcutta to the 12th, and Bombay the 25th June.

The London *Times* states that the fall of one-eighth in the funds, was caused by the announcement that an Austrian loan of £8,000,000 sterling had been taken at Vienna.

FRANCE.—The Assembly has adopted by 420 against 272 votes, the Prerogation from the 10th August to the 4th of November. The Commission of Permanence and the Bureau of the Assembly will be named together.

A general meeting of the democratic representatives was about to appoint an electoral committee from all shades of the Left, to fix upon a republican candidate for the Presidency in 1852.

GERMANY.—The Constitution of Anhalt Dessau, has been annulled by a decree of the Duke Leopold Frederick.

LOMBARDY.—Marshal Radetzky has issued a proclamation threatening to hold the entire municipality responsible for the acts of rebellious citizens. He is persuaded that the state of siege in no inconvenience to peaceable citizens.

SARDINIA.—A new line of steam communication, direct from Genoa to New York, has been organized by Messrs. Livingston, Wells & Co. Mr. Konfer is staying in Piedmont in order to negotiate with the Sardinian government with regard to the mails.

EGYPT.—The Viceroy has made final arrangements for the construction of a railway between Cairo and Alexandria, to be completed in two years and a half, about 150 miles.

The difficulties existing between the Sultan and the Viceroy of Egypt have been nearly settled by the latter agreeing to introduce certain constitutional reforms proposed by the Porte.

ARRIVAL OF THE AFRICA.—The Cunard steamer from Liverpool, Aug. 2, made a brave trip, the shortest but one yet recorded. She arrived about 6 o'clock on Tuesday evening. The sales of cotton were large, at a slight advance. Parliament was to be prorogued by the Queen in person on the 8th. English funds rather flat, consols 96¼ for money. Share market not so firm. The bill against Papal Aggression has become a law. Mr. Salomon has been excluded from his seat, by a vote of 123 to 68, a resolution of Lord John Russell declaring that he had not taken the oath of abjuration in the form required by law. An act has passed making it legal to administer chloroform, laudanum, or any other stupefying or overpowering drug to a person with intent to commit a crime. The defeat of the Russian troops in the Caucasus and their flight over the plains of Tiflis, are even more disastrous than was previously reported.

GENERAL NEWS.

TEMPERANCE DOWN EAST.—"The work goes bravely on." A whole cargo of liquor has been sequestered at Portland, ostensibly bound to New Hampshire, but in reality supposed to be destined for consumption in Maine. It will be held a short time to give the Boston owners time to show their innocence; or if they fail in that, the whole goes into the dock without mercy. The hotels at Bangor are themselves the principal complaints from drinking customers, by putting the liquor up on the back of the bills of fare at dinner. At Augusta the Mayor issued a proclamation giving sixty days' warning to the dealers, at the end of which, every dealer voluntarily relinquished the sale, and it was publicly announced in the *Age* that not a glass of liquor can be had in the place. All classes of decent people are becoming zealous for the execution of the law. The advocates of the Fugitive Slave Law are compelled to go for the enforcement of *this* law. At one place where it was common to have three or four rum victims in the lock-up of a morning, the only subjects now found were a couple of liquor dealers—showing the tables quite turned. Nothing was ever found to make such an impression upon drinkers as the destruction of the stuff. And nothing so quickly subdues the drinker's thirst as the knowledge that the liquor does not exist within reach. A highly effective delegation, headed by Neal Dow, from the Pole Star State, may be expected at the Temperance Convention next week.

A correspondent writes:

"SARATOGA SPRINGS, Aug. 5, 1851.—Saratoga never appeared so pleasant, quiet, and respectable at this season, which is attributed in part to the absence of the gambling fraternity. It is stated on good authority, that last year there were over fifty gambling-tables in this village, and that now there are only two, and those two kept private. The visitors are highly gratified with this improved state of things, as it is not only more pleasant but far more safe, especially for the young men that frequent this fashionable watering-place. Scores of unsuspecting young men, and sometimes wary old men, have been swindled out of hundreds and thousands of dollars here every season. And by some it has been supposed this swindling must be tolerated for the benefit of the village; but it begins to be felt now that the village will be quite as much benefited by suppressing this villainy. J. H. Green, the reformed gambler is here, exposing the secrets of the craft, and is expected to lecture in public before he leaves."

THE PORTUGUESE EXILES.—We are permitted to extract the following from a letter written by a gentleman of Springfield, Ill., to Mr. Harmon Kingsbury, under date 9th July, 1851:

"We find now that our Portuguese friends are quite an acquisition to our community. They are fast becoming the best hands that we can get. Out of the whole number that stopped with us, we have never heard of a dishonest act. We have never heard one of them accused either of falsehood or drunkenness, or of any wickedness. Faithful and industrious, pious and law-abiding, they are fast becoming favorites in our community, and will soon rise to independence. Our people feel that they owe you much for the part you acted for us in getting them here."

AUSTRIANISM.—The *Palladium*, published at Troy, Ala., publishes with much exultation a feat of chivalry just achieved in that town. A poor lame man, named D. S. M'Coy, an itinerant clock mender, had been guilty of "speaking pretty freely on questions of free soil," showing that he was "an unadulterated abolitionist;" and had moreover been seen "in a very suspicious conversation with a negro man." He was thereupon advised by "our worthy townsman, Richard F. Cook, Esq.," to leave the place, which not heeding, he was ridden on a pole, ducked in the river, tarred and feathered, and a whipping prepared, but he mounted his horse and retreated. What will the Austrians say to our American police? The *Palladium* says—

"McCoy is a *one-legged* man, and it is altogether owing to that circumstance that he saved his bacon! No *two-legged* Abolitionist can come here and say what McCoy said, and take his hide away whole cloth."

CONDITION OF THE SLAVE INTEREST.—The following remarks made by Col. A. P. Hayne, of South Carolina, forcibly remind us of the case of the Assyrian monarch, as rendered in the fourth chapter of Daniel:

"Within the last three months he had visited every slaveholding State in the Union, except Missouri and Arkansas. He could declare that the institution was upon an adamantine basis—it could not be overthrown so easily; and as for colonization, the civilized world has not the means of removing it. *We stand stronger, this institution of slavery stands more firmly now than it ever did before. If we are in want of an outlet, Cuba is coming in.* It is inevitable. Cuba, it has been said, can support thirty millions of people. *And when Cuba is filled up, or before, there is Mexico—inhabited by an inferior race.* They must give way to the Anglo-Saxon. No, sir, there is no immediate danger to slavery; and in the future, rely upon it, the South will be united when danger shall come. He therefore recommended patience and forbearance yet a little longer."

CUBA.—The population of the island is 1,247,236, of whom 46 per cent. are white, 36 per cent. slaves, and 18 per cent. free colored. There are 180,000 *Creole* whites and colored, *i. e.*, born on the island, capable of bearing arms, all said to be in favor of the revolution. Puerto Principe, where the outbreak commenced, is 350 miles from Havana, and the district contains 63,000 people, 40,000 white. There are 20,000 Spaniards and 23,000 Spanish troops to oppose revolution.

Advices from Rochester, Carsenovia, and other places, show that the potato rot has begun in an alarming manner in the interior of this State.

The two o'clock train of cars from Poughkeepsie, on the Hudson River R.R., ran to New York, 72 miles, in two hours and one minute, including stops.

The first bale of new cotton was brought to Montgomery, Ala., on the 5th, and sold for 7½ cents.

The steamship Pampero took 500 men under Gen. Lopez from New Orleans for Cuba, besides a corps of engineers, composed of European refugees, six cannon and a lot of condemned ordinance lately sold by the government.

ARMY MOVEMENTS.—Companies A and H, of the 4th artillery, now stationed on Governor's Island, have been ordered to some point at present unknown.

It is stated in a late number of the Louisville *Courier* that one of the merchants of that city had brought a hundred boxes of sugar from New York by the way of the lakes.

The Grand Junction Railroad Company, in Boston, have filled in 30 acres of flats at East Boston, and built four piers, 400 to 600 feet long, running to 15 feet water at low tide, with railroad tracks, covered with sheds the whole length, for convenience of shipment of produce and landing goods. Cars can come from Ogdensburgh or Montreal, to load or unload at deep water.

There were 30,031 foreign emigrants arrived at this port in the month of July, an increase of 6,031, or 25 per cent., over the same month last year.

Steamers arrived here coast wise and from foreign parts in July, 25, bringing 3,829 passengers; sailed 23, carrying 1,888.

It is estimated that the crop of tobacco this year will be but 125,000 hhds, while the demand is 175,000, of which, 55,000 is for home consumption. Better quit it all.

There is to be a grand mourning council about the 1st of October, by the Seneca Nation, at Tonewanda, for the venerable chief, John Blacksmith, and to choose a successor.

So great is the demand for Colt's revolvers that 300 men and $100,000 worth of machinery, producing 40,000 this year, cannot supply the market, and there will soon be 1,000 men employed.

An old man of 70 years, named Henry Lord, was seized by the anti-renters of Nassau, N. Y., and threatened with punishment for the offense of serving notices to the Van Rensselaer tenantry, but was finally let off on account of his age.

The U. S. Frigate St. Lawrence arrived home on Monday, 42 days from Lisbon, bringing the treaty with Portugal, now ratified by both Governments.

Father Mathew is laboring at Cleveland with great success. His lecture on Sabbath day in the new Catholic church was attended by 3,000 people, and hundreds took the pledge. He administers it daily to large numbers, at the bishop's house.

The ship Sea, lately from Canton, and long celebrated as a fast sailor, has been purchased for the whaling business.

Deaths in Boston last week 85, of whom 55 were under five years of age; bowel complaint 9, cholera infantum 4, dysentery 7, consumption 8.

Mr. Hobbs, the American lock agent at the Great Exhibition, opened one of Chubb's patent locks in a few minutes, without a key, and then relocked the door. The American lock remains unpicked and unpickable. Mr. H. is to try his hand on Bramah's mysterious lock, which covers a £200 note.

A consulting convention is called to meet at Syracuse, September 3, of "the earnest friends of freedom and opponents of the slave tyranny fixed upon us by the South."

Mr. Solomons, of Cincinnati, professes to have discovered a method of employing carbon as a motive power in place of steam. With $5 worth of whiting and sulphuric acid he generates the requisite gas for an engine of 25 horse power, which raises 12,000 lbs. five times a minute, by the help of a handful of charcoal in a common lamp furnace such as are used for heating flat irons—his boiler the size of a common ball—or a piece of chalk!

The average assessed value of land in Wisconsin is $3.25.

The deaths in this city last week were 495, an increase of 45 upon the preceding week, of whom 313 were children. Among the causes 74 were by cholera infantum, 29 died of cholera, 27 of inflammation of the bowels, 25 fevers, 52 consumption, 22 convulsions, &c.

Deaths in Brooklyn last week 52, of whom 37 were children.

The next meeting of the American Association for the Advancement of Science, will be held in Auburn, commencing on the 18th of August, and continuing through the week.

Rev. Dr. Whitehouse of Rochester, is said to be the most prominent candidate for the office of assistant bishop of Illinois.

A marble column, about 17 feet high, marks the *present* line between the United States and Mexico on the shores of the Pacific. It is in north latitude 23 31: 68, 59.

A feasible plan has been proposed for extending Canal street to the East River, at about the lowest point of elevation, through Orange and Roosevelt streets, making it of uniform width—a capital idea.

Subscription books have been opened for a line of steamers between New York and Galway—the distance 300 miles less than to Liverpool, shortening the voyage more than 12 hours.

Nearly 1000 baskets of peaches per day are brought to this market from Delaware, and sold at about $2 per basket.

The tunnel for a railroad through the Blue Ridge, Va., has advanced 250 feet on the east end, and progresses about a foot per day; at the other end, the work being easier, it has advanced 400 feet, making in all above 600 feet in a year. Relays of hands are now pushing it, night and day.

See notice of the Educational Convention at Cleveland.

The City Marshal of Salem explains the cutting of the telegraph wires; they hang across the street so low as to obstruct travel, and the agent refused to alter them, so he directed a blacksmith to cut them off—and he'll do it again.

It is proposed to hold a convention of fishermen in Gloucester, to consider the subject of coast fisheries.

The weekly *Whaling List*, published at New Bedford, gives the number of American vessels employed in the business at 605, of which 275, making more than half the tonnage, belong to that port. The capital invested in the business is from 20 to 30 millions of dollars.

One of our exchanges has an editor who has been appointed postmaster of a village near where the paper is issued, and requests all correspondents of the paper to address *him* with the affix of "P.M." They save three cents by it—that's all.

The railroad jubilee in Boston is to come off in September, to commemorate the opening of the railroad to Montreal and Ogdensburgh, and the Grand Junction around Boston, and the sailing of the steamship S. S. Lewis, the first of the Boston line to Liverpool.

General Wool has denied the story which has gone the rounds of the papers, that a Catholic soldier at Governor's Island had been punished for conscientiously refusing to attend Protestant worship.

Jenny Lind has gone to Niagara for recreation.

The editor of the Milwaukee *Free Democrat* thinks they have a hall there so large that if Jenny Lind were singing in the middle, she could not be heard at either end. N. B. The hall is 270 feet long. Guess he never heard her fill Castle Garden with exquisite sound, distinctly audible in every part.

A commission merchant has received a consignment of Corn and Oats of superior quality from the Mississippi river, 250 miles above St. Louis, brought by the Illinois river and canal and the lakes. It paid well.

A cotton factory at Willimantic, Ct., has been bought by Messrs. Ives and Dunham, of Hartford, to be converted into a linen factory—the machinery to come from England.

The Mayor has signed the joint resolutions adopted by the Common Council at their last regular session, providing for the construction of railroads in the Sixth and Eigh

Editors' Table.

LECTURES ON THE LORD'S PRAYER. By William R. Williams. Boston: Gould & Lincoln. 1851. New York: R. Carter & Brothers.

To persons familiar with the writings of Dr. Williams, it is enough to announce the appearance of a new volume from his pen. Yet some will suppose that even the most original writer could add nothing to the many standard treatises on the Lord's Prayer, especially to those of Tholuck and Maurice. But the vigorous thought and nervous style of Dr. W. impart a freshness to any topic which he treats, and so rich and ample a theme as the prayer that has modeled the supplications of the people of God for eighteen centuries could hardly fail of being treated by him in a manner at once new, instructive, and profound. He has his eye throughout upon the circumstances and wants of our times. The volume is rich in those suggestions that are needed by Christians who would intelligently pray and labor for the coming of Christ's kingdom. It is published in very neat style, uniform with other works of the same author.

HOME IS HOME. A Domestic Tale. New York: D. Appleton & Co. 1851.

There is the same sort of affinity between a book and its title that there is between a sermon and its text. One can tell almost without a thought whether the sermon to which he is listening grew out of the text, or whether the text was superadded to a preconceived essay in order to give it an air of biblical authority. Sometimes a text is evidently suggestive of the sermon, and sometimes the text is wholly forgotten in the diffuse harangue that follows it, or lifts up its solemn protest, all unheeded, against such a perversion of its intent. Just so with a book; sometimes the title beams upon you like the light in the eye of a picture, like the gem from amid its chased and elaborate setting; and again the title is a mere paste or at best a jewel borrowed for the evening's glitter, and serving only to put a whole dress of its wearer out of keeping. "Home is Home," said we, "a domestic tale"—here is one of those pleasant stories that play upon our most natural and tender affections, and show us how the most lowly cottage is a heavenly palace when filled with the aroma of love. But in this we were disappointed; for though we found a well-told tale, with pleasurable character and incident, it was not one of the simple fond stories of humble domestic life, but a story in which English lords and ladies, the aristocracy of blood and the aristocracy of wealth form the warp while the woof is the changeful experience of an heiress suddenly made bankrupt in fortune, but possessing treasures of mind and heart that in the difficult and embarrassing station of a governess commend her to the candid and appreciating, and win for her a fortune in the heart and the wealth of an accepted lover.

The story finely exhibits the wealth of character as contrasted with that derived from adventitious circumstances, and would convey useful lessons to the drawing-room of worldly pride and fashion. It is pleasantly told, and has the agreeable merit of terminating in the entire happiness of all concerned.

LIFE IN THE WEST; or the Moreton Family. By the Author of the "Village Boys." Philadelphia: American Sunday-school Union.

The title of this book has already been appropriated by a variety of books illustrative of western incidents and manners, from the graceful narrative and polished wit of Mrs. Kirkland, to the coarse and vulgar stories of frontier life that form the chief commodities of newsboys at the depots and steamboat landings of the West. This, however, is not a book of fun, nor of mere entertaining descriptions of society. It is not so much a picture of life as it is in the West—indeed we know that it would be difficult to verify all its features—as a representation of what emigration might become as a means of happiness and prosperity to a family and of usefulness to the community.

A model family, we suspect an ideal one, remove from New England to a new State not merely for the purpose of improving their own temporal condition, but with a view also to an enlarged sphere of usefulness for the growing members of the household. They carry with them New England principles and New England habits of neatness and order, and these are soon applied to all domestic and social life in their new home. The log-cabin wears the aspect of a New England cottage; the school, the Sabbath-school, the temperance society, the church and the ministry spring up around them, and while they are prospered in all that they undertake, the neighborhood partakes of their spirit, and the wilderness blossoms like the rose. Such a picture might be realized,—in some few cases it is realized—in the new settlements of our country, and it is a capital idea to impress the picture upon the minds of youth that may be about to be the pioneers of civilization beyond the Mississippi and even beyond the Rocky Mountains. The book has several neat illustrations on stone.

BRAITHWAITE'S RETROSPECT OF PRACTICAL MEDICINE AND SURGERY. Part 23d—July. Published by Daniel Adee, 107 Fulton-street.

This is a semi-annual journal, each number consisting of about 375 pages, comprising all that is new in medical science, with a retrospective view of recent experiments and improvements in the treatment of disease. The present number brings us papers from some of the most eminent men in Europe, among whom we find the names of Prof. Bennett, of Edinburgh; Sir Benj. Brodie, Mr. B. B. Cooper, Prof. Miller and Prof. Syme. The work has a department devoted to practical medicine, another to surgery, a third to the practice of midwifery; with an addenda of some 60 pages of practical matter, rendering it a most valuable book to the medical man. Destined as it is to become a standard work in the library of every physician, we are glad to notice in the present number some improvement in the paper and type. We think, however, considering the character of the journal, that the American publisher might make farther improvement in these particulars without incurring the risk of being thought extravagant.

JOURNAL AND LETTERS OF THE REV. HENRY MARTYN, B.D. Edited by Rev. S. Wilberforce, M. A., Rector of Brighstone. New York: M. W. Dodd. 1851.

Mr. Sargent in his biography of Martyn has interwoven only a few passages from his diary, and mere fragments or selections from his correspondence. These however, were enough to show the richness of the vein, the treasures of noble thought and pious emotion that were held in reserve. These treasures are at length given to the public; *the Journal* of Martyn, the letters of Martyn, unmutilated though somewhat abridged, are here presented fragrant with a piety that breathed the air of heaven. The book is now presented to the American public and should be placed by the memoir of Taylor in the library of every Christian student.

COSMOS: By Alexander Von Humboldt. Translated from the German. By E. C. Otté. Vol. III. New York: Harper & Brothers. 1851.

This is the closing volume of Humboldt's great work, the first two volumes of which have already been for some time before the public. This treats particularly of Uranology. In the Cosmos the intelligent reader will find the sum of all physical knowledge made intelligible, and expressed with sufficient minuteness to meet the ordinary demands of reference and consultation.

ELEMENTS OF CHEMISTRY: Including a Copious Selection of Experiments, and minute directions for performing them. Together with numerous applications to the Arts and purposes of Life. Adapted to the use of Schools and Academies. By Alexander Fisher Olmstead, A.M. New Haven: S. Babcock. 1851.

As a text-book of Chemistry for beginners, this seems to be admirably digested and arranged. Everything is made perfectly plain to the student; his memory is not overburdened with facts and details, while principles are well developed and illustrated. At the same time hints are given to teachers which may be amplified at discretion. The book is interesting also to the private and amateur student of science, and with the aid of the easy experiments and apparatus here described, will make a winter evening pass pleasantly and profitably.

PALESTINE: Its Geography and Bible History. With Twenty Lithographic Maps. By F. G Hibbard, of the East Genesee Conference. Edited by D. P. Kidder. New York: Lane & Scott, 200 Mulberry-street. 1851.

The plan of this work is to conduct a Sabbath-school, or Bible-class, through a systematic course of instruction in Biblical geography and history. This plan is well carried out in a series of brief, simple, and exact lectures on the successive topics and incidents of Scripture narrative, illustrated with neat and well-executed maps. We commend the work to teachers, for their own improvement, and for an additional interest to their Sabbath instructions.

THE LIFE OF GENERAL LAFAYETTE, MARQUIS OF FRANCE. By P. C. Headley. Auburn: Derby and Miller. 1851.

Mr. Headley has sketched in an easy and graceful style the life of one whom Americans must ever delight to honor. The author has evidently formed a just conception of biography and has avoided the extremes of barren detail, and of elaborate, fulsome eulogy. There is hardly an attempt at mere fine writing, but a very successful portraiture of the magnanimous General.

CRUDEN'S CONCORDANCE.—Mr. Dodd, of the Brick Church Chapel, has published a new edition of this invaluable work. Cruden has never been rivaled nor essentially improved. The present is the best edition we know of, and contains the original work complete and unmutilated. It is indispensable in every study.

COLTON'S TOWNSHIP MAP OF WISCONSIN.—This is another of the beautiful series of maps from our friend of 86 Cedar-street, which we have tested by personal observation at many points and found as accurate as it is beautiful. A new map of OHIO has been issued from the same press. When completed these maps will constitute the best atlas of the United States extant.

For the Independent.

"THE PHILOSOPHY OF MATHEMATICS."

MESSRS. EDITORS:—An article in your paper of the 17th, noticing Comte's Philosophy of Mathematics, as translated by Prof. Gillespie, contrasts most favorably, by its courteous and gentlemanly tone, with some others which have appeared on the same subject, and which are sadly deficient in that Christian charity "which thinketh no evil." But I must ask from you, by virtue of your honorable name of "Independent," a brief space, to point out, as a friend of the translator, some erroneous statements which have crept into the article, and into which your able correspondent has been led by his greater familiarity with theological than mathematical science, and his laudable desire to nip in the bud the dissemination of dangerous doctrines; though in the present case his alarm seems to have been premature.

It may be that Comte holds views which most men would consider atheistical, though in a recent work he speaks with great contempt of atheists, pantheists, materialists, &c.* But admit it to be so. Still his general *theological* errors are not now under review, but his Philosophy of *Mathematics*; and not even his original work on this subject, but only the translation of it published by the Harpers. All the rest is "out of the record." Let us confine ourselves to this point, and the question becomes reduced to this: *Would any mathematical student, who had never before heard of Comte, on carefully perusing this book, discover that Comte held atheistical views?* Even your intelligent but prejudiced correspondent must an swer "No" to this—or would do so were it possible for him to divest himself of his pre-conceived ideas, and foregone conclusions. Indeed he fully admits this (implicitly) in saying, after quoting as atheistical the passage referring to the statical and dynamical views of the universe, "Most readers will imagine that this sweeping language refers only to what we are wont to call physical phenomena." Most certain; and to make it appear otherwise he is compelled to quote a passage from the *original*, which *the translator had omitted*, as he has all passages at all dubious in their theological tendencies, in his desire to remove every vestige of false doctrine from this purely mathematical treatise; though this deference to orthodoxy seems to me stretching his rights as a translator to their utmost limits. Whatever theological or metaphysical errors the original may contain, this translation, with which alone the reviewer is concerned, is free from them. How then can it justly be said to "circulate such hazardous sentiments through society?"

This very passage, by the way, is quoted by Sir David Brewster, in his famous review of Comte, without the least suggestion of its evil tendencies.†

The other passage spoken of by your correspondent as having been referred to by others, is in the same position, having no bearing on anything but the "physiological phenomena of living bodies," in the common meaning of the words, unless the reader be informed by the critic that M. Comte *elsewhere* applies the term "physiological" to the operations of the soul; and the *onus* of suggesting materialistic views is thus thrown upon the critic who communicates this information, and not upon the harmless (*per se*) paragraph in the translation.

The reader who has seen only these criticisms, and not the book, will be surprised to learn that *ten lines* out of *eight thousand* comprise the head and front of the book's offense, all the rest being devoted to Algebra, Geometry, &c. The book discusses mathematics—not theology; and is properly no more liable to any heretical charge than the Multiplication Table; for *its* reputed author was a Pagan, who sacrificed to Jupiter.

So much in vindication of this book from the *odium theologicum*. But it is also charged that M. Comte's "mathematical science is pronounced by all competent critics to be a mere shallow imposture." This accusation, unlike the former one, is in point, and, *if true*, vitally affects the translation. Let us examine its foundations. Sir John Herschel, in an address before the British Association,‡ with all his John Bull antipathy to Frenchmen, condemned most emphatically Comte's argument in support of the nebular hypothesis. Opinions differ as to which had the better of it, and we have no room here to discuss the question; but even admitting that Comte, in common with Laplace and other great men, sustained an unfounded astronomical and cosmogonical hypothesis, that has nothing to do with the value of this wonderfully acute analysis of the principles of *pure mathematics*, which is far beyond the powers of Sir John Herschel, a skillful observer and a pleasing popular writer, but no authority upon the higher speculations of *abstract* science.

The authority of Arago is even less important. He is the sultan of the observatory, overbearing and oppressive, and a tyrant over all those unluckily in his power. He had come into collision with Comte, who seems to be unfortunate in his temper. In the preface to his sixth volume the latter makes a violent personal attack upon Arago, and speaks of "the disastrous effects of his deplorable domination" over a certain class of savans. Arago, enraged, retorts (in a publisher's note prefixed to the same volume,) that he cannot see in Comte "any mathematical titles of any sort, great or small." And this ludicrous exaggeration, well understood in Paris, is gravely quoted in New York as authority! Arago, a skillful experimenter, but no mathematician in the highest sense of the name, speaks thus of the author of the Philosophy of Mathematics. Arago, a man who, while eulogizing to the skies a brilliant discovery by a young French astronomer, was destroying his

* Ensemble du Positivisme, p. 45, et seq.
† Edinburgh Review, July, 1838.
‡ Proceedings for 1846.

conjugal peace; *he* sits in judgment on one who, both in theory and practice, maintains that marriage "must be at the same time exclusive and indissoluble," and that "its principal destination is to complete and consolidate the education of the heart by developing the purest and most lively of all human sympathies."* Arago, the unbeliever, is brought forward against one who says that his philosophy, when put into practice, "will prescribe *the daily practice of* PRAYER, as suitable to combat the egotistic impulses and narrow ideas commonly inspired by active life."†

Such are the men who decry Comte. On the other side, Sir David Brewster, the well-known Christian Philosopher, expresses high admiration for his "fine reasoning and beautiful generalizations . . . . his simple yet powerful eloquence, his accuracy as an historian, and his honesty as a judge."‡ And the North British Review, in its last number, while condemning the vagaries of Comte, in his fanciful whim of framing a new calendar, remarks, "Of the high merits of this writer, considered simply as an expounder of physical science, we are disposed to speak with the utmost admiration and respect; for few have appeared in modern times who have exhibited such a profound knowledge of its various departments, or of their mutual relations, and none who has an equal power of expressing his thoughts in clear, terse, and vigorous language."

But authorities, *pro* and *con*, have really nothing to do with this matter, though I have brought forward these latter ones in imitation of the reviewer. It is a false canon of criticism which would judge of a book by what people say of its author. Apply this principle in other cases. A pious Frenchman meets with a certain book called "The Pilgrim's Progress, from this world to that which is to come." He reads it, and is delighted with its presentation of evangelical truth in attractive and instructive garb. He longs to have his friends and countrymen share his "pleasure and profit." But before translating it he must inquire, "What do folks say of the author?" "Oh, he is a miserable tinker,—a wretch named John Bunyan. The book must be worthless, of course." Such is the canon which some theological critics have applied to this expurgated translation of Comte's Philosophy of Mathematics. Is it just? or should the book stand or fall by its own merits alone? M.

REMARKS BY THE REVIEWER.

The frankness with which this gentleman acknowledges himself a friend of the translator, and the generally courteous tone of his remarks, as well as the character of the views which he presents, seem to call for a few observations upon his communication.

And first as to what the authorities think of M. Comte's mathematical attainments. We presented the views of Sir John Herschel and M. Arago, to which it is now objected substantially that neither of these gentlemen knows anything about *mathematics!* We cannot think the reply either a modest or a discriminating one. Sir John Herschel not only expressed his opinion, but added his reasons at some length, specified the precise errors to which he objected, and committed his reputation in the fullest manner, in the strictures to which we referred. They were published at yet greater length than they were spoken, in the proceedings of the British Association. "Opinions differ," says M., "as to which had the better of it;" to this we have only to say that we are not aware of any reply having been made to this censure, and when we find M. Arago so fully coinciding with it in his estimate of M. Comte we cannot help placing some confidence in its correctness.

But what if M. Comte *did* "in common with Laplace and other great men, sustain an unfounded theory"? The inquiry evades the objection. It is not charged that M. Comte *sustains* a certain theory, but that he sustains it *by methods* which are superficial and false—utterly and conspicuously so, in the judgment of the most competent minds. It is charged that M. Comte evades the difficulties of his problem "*as troublesome*," a censure than which none could be more serious, none could rest on higher authority.

But after all, says M., authority has nothing to do with the matter. Why not let the book stand on its own merits? The answer is very brief. Prof. Gillespie presents the work with the highest encomiums of several eminent writers. He introduces in his preface the authority of Mr. Mill and Mr. Morell to give this work a currency in our country which otherwise it would be less likely to gain. Had he not had recourse to this measure, or had he given a full view of critical opinions upon this work, we should not have felt called upon to present our views quite in the form we did. We cannot see M. Comte lauded to the skies upon the *authority* of men whose scientific position and whose theological views are equally low, without feeling constrained to say that the most eminent philosophers of England and France agree in deeming him a charlatan in mathematics.

Upon M. Comte's views of moral truth our censor does not seem to have made up his mind; he only knows that Comte "speaks with great contempt of atheists, pantheists, materialists," &c., and that in a recent book (which altogether ignores Jesus Christ) he approves of prayer. This evasion we noted some time since in the *Tribune* in a communication which contends that Comte is not an Atheist: and it is one of a kind which is not calculated to make us retract our statements. M. Comte censures and contemns Atheism! Yes, he does; but does this gentleman know *why?* It is simply because Atheism does not go deep enough, and far enough in its negations. It is too narrow in its scope, and too feeble in its power to satisfy *him*. Atheism merely denies God's being. It does not see that the idea of God has been useful in its day, and so M. Comte censures it. It does not show the very idea of God to be a relic of man's original barbarism and brutality; and therefore he scoffs at it. It does not present a vast system of thought which makes God's existence impossible, and therefore he denounces it. And because it is in M. Comte's view exceedingly desirable that this shou d be done he writes his "Philosophie Positive," and labors to lay a mathematical foundation for a structure which shall utterly exclude the idea of God from the human mind forevermore. And this gentleman does not know whether M. C is an atheist or not,—only knows that he speaks of it with contempt, &c.!

Then too, this new prophet approves of prayer! Again we say yes; but to whom? or to what? He approves equally of prayer to the one God of our day, to the numerous divinities quite as real of the polytheistic era—to the host of heaven in a yet earlier stage of development—and to the fetishes of man's original degradation. There is no form of worship so corrupt as not to have its use and its time, none which has not played its part,—as important as the part of any other,—in the grand evolution of humanity. And so for a great many ignorant, crude, and gross people, M. Comte would prescribe prayer. And because this philosopher so despises his species, that he would prescribe to them a formal hypocrisy as the means of their improvement; and because he has the hardihood to call this mummery by the sacred name of prayer, therefore his moral views are not so bad after all.

The denial of Comte's Atheism is not presented by our critic in the same decided form in which it was affirmed in the *Tribune*, and we are glad that it is so. We feel compelled to say however, that the attempt to represent M. C. as in any sense whatever, or to any extent whatever, a believer in God or in religion, is an outrage upon both the understanding and the piety of a Christian community.

But what has the Atheism of M. Comte to do with his mathematics? Simply, we reply, that the latter is the foundation of the former. At the same time we freely admit that the erroneous views which are contained in this translation are only fragmentary and isolated. We regret that any of them should have been left in it, and when we have pointed out the general character

* Comte's Ensemble du Positivisme, p. 229.
† Ib., p. 254.
‡ Ubi supra.

of the whole work, and the errors which we observe in this part of it, our task is done and we have no more to say. The argument of our critic, that we assume a responsibility in pointing out the errors which are fully expressed in the book itself in calling attention to their true character, only provokes a smile.

We are very glad to learn from one who seems to speak advisedly, that Prof. Gillespie has studiously desired "to remove every vestige of false doctrine." It is unfortunate, we think, that the translator did not more fully express this desire in his introduction to the work itself. Had this been fully announced we might have viewed the matter in a somewhat different light; though if such a desire were, as this writer seems to intimate, a mere "deference to orthodoxy," and that too of a somewhat questionable kind, why of course the less said about it the better. We knew the work of M. Comte to be corrupt and mischievous—we felt constrained to contest the very high intellectual character which Prof. G. saw fit to give that author, as erroneous in fact, and as calculated to win a degree of respect for his speculations to which they are not on any ground entitled. Had Prof. G. expressed any anxiety to make the book morally unexceptionable, or had he in any way cautioned his readers against transferring the unbounded respect and admiration which he inculcates for Comte in his mathematical efforts, to the monstrous vagaries of his religious philosophy—to which this writer tries to communicate such an aspect even of devotion—we should have looked with less concern upon any traces of the skepticism of the original which it might happen to contain.

CHURCH.

LETTERS TO MY BOY.—No. 4.

MY DEAR BOY:—I am glad to learn from your letters that you are so happy at "Willow Dell." In every letter you have something to say about the 'fun' you have in going in to bathe, or in playing with the rabbits, or in shooting with your bow and arrow. Indeed you seem to have a very happy time of it. As I sent you into the country partly for the sake of having you grow more strong and healthy, I am very much pleased with everything that shows that you are well and are enjoying yourself away from home. You know I have never kept you so closely at your books as to make you think you could have no time for play, for I love to see boys play, and I believe it is true that "all work and no play makes Jack a dull boy." But I have noticed that in your letters you say nothing at all about your studies. You tell me how many times a week you go in to swim, and how much fun you have in one way and another, but you never say anything about what you are learning. Now I should like to hear about this as well as other things.

When you write again let me know which study you like best, Geography, Arithmetic, History, or Writing Compositions. I am glad to see that you *spell* nearly all your words correctly. Bad spelling is a very bad fault, and if you now get into the habit of spelling carelessly you will not be able to correct it when you are older. When you write to another person, and especially to a stranger, if you spell badly, he will suppose that you do not know very much, and will think less of you than if your words were written correctly. He will think that you are either very ignorant or very careless—that is if he knows how to spell himself. I have heard of a very rich man who had a fine ship built, of which he was very proud; he wished to name her the *Asia*, so he wrote on a paper for the painter to copy, A-s-h-a; the painter said the name was not spelt right; "Why," said the man, "if that don't spell Asia, what does it spell?" and then everybody laughed at him and called him a rich old fool. Though he was so rich people did not respect him, because he was so ignorant that he did not know how to spell the name of his own ship.

When you do not know how to spell a word, always look it out in the dictionary, and study it, and spell it over and over till you learn how.

I see too that you are learning to *write* pretty well. You have had a teacher who writes beautifully and who has taken great pains with you. But I heard you say once that you didn't like to hold your pen as you were taught at school, but would rather hold it as your father holds his. Now my son, I wish you to imitate your father in every *good* thing he does, but I don't want you to copy his faults; and I will tell you—if you won't tell anybody else—that your father holds his pen very awkwardly and does not write nearly so well as he might. He has tried to correct this bad habit, but it is too late now. Take pains to write well, for a clear, plain and neat handwriting will be a great help to you in any business that you may follow.

You must take pains too with your *arithmetic*. You can never buy anything, never go to market, never keep a store, never do any business, unless you know how to count fast, and can do sums in your head without stopping to do them on your slate.

I wish you also to study well your *Geography* and *History*. If you should be a merchant it will be very important for you to know something about geography,—the different parts of your own country and the different countries in the world with which you do business. Perhaps you will be a missionary, and then you should know all about the different nations and countries of the world, so that you may know where you ought to go to do the most good. But whatever you may be or do in the world, I hope you will always desire to do good, and so you ought to know all about the people that are in the world, where they live, and who they are, and how wicked they are and have been, and what must be done to make them better.

There are a great many other things that I shall wish you to learn as you grow older. Some persons are not to blame for being ignorant, for they have had no chance to learn anything; but it is a great shame for a boy who goes to school to grow up an ignorant man. The other day I heard two gentlemen talking about a thunder storm. One of them is a very rich man and lives in a fine house. He said that when he saw the lightning he was very glad that he had a lightning rod on his house. The other one asked him whether it was fastened to the house with glass or iron hooks; he said he did'nt know, but he had paid a great deal of money for his house and he supposed everything was fixed right. Now you know that a lightning rod is used to draw the lightning down to the ground so that it will not strike the house; but if the rod is fastened to the house with iron rings it may draw the lightning right into the house, because the lightning runs through iron. But lightning will not run through glass and so the rod should be fastened with glass hooks, just as the telegraph wires are fastened on the poles. Now this rich man with his fine house for which he had paid so much money, and who was so glad that he had a lightning rod, didn't know after all whether it was fixed so as to be good for anything, or why it ought to be fixed with glass rings instead of iron. I thought he seemed very foolish.

Now my son, I don't want you to be a foolish, vain, and ignorant man. So while you play and have all the fun you can in play hours, I hope you will try to learn all you can in school hours.

YOUR AFFECTIONATE FATHER.

CEMETERIES.—Greenwood and Mount Auburn are still too costly for families of moderate means, when it is remembered that the price of the ground is not generally one half the cost of arranging. Those places too, are in many cases defaced by tawdry ornament and artificial enclosures. More simplicity, we trust, will in future characterize the monuments and the whole arrangement of these and other less noted cemeteries. The most common folly is that of disturbing the natural slope of the land, and filling hill-side and meadow alike with level enclosures of stone and iron, which seem to show that men cannot throw off their street and shop notions, even when walking "God's Acre" and planning the city of the dead. Mount Auburn is sadly cut up in this way, and Greenwood somewhat, although less. Forest Hill Cemetery, is falling as fast as it can into the same or even worse treatment, and becoming a little town of iron and stone enclosures, leveled as if for houses, and with seldom a hedge to relieve the eye or preserve the natural slope of the surface.—*Christian Inquirer.*

MISCELLANEOUS

Harvest Hymn.

Great God!—our heartfelt thanks to Thee:
We feel thy presence everywhere,
And pray that we may ever be
The objects of thy guardian care.

We sowed—by Thee our work was seen
And bless'd—and instantly went forth
The mandate, and with living green
Soon smiled the fair and fruitful earth.

We toiled—and Thou didst note our toil,
And gav'st the sunshine and the rain,
Till ripen'd on the teeming soil
The fragrant grass and golden grain.

And now we reap!—and O, our God!
From this the earth's unbounded floor,
We send our songs of thanks abroad,
And pray Thee bless our hoarded store!

Looking over a newspaper formerly published and edited by a society of colored gentlemen in Columbus, Ohio, for the colored people, I read with much pleasure the following "By a Colored Man," which evinces considerable talent:

Look up, Thou Captive Slave.

Look up, thou captive slave,
Though man with wrong oppress,
There is an eye which notes thy grief,
A God who will redress.

Look up, thou mourning slave,
Look up through scalding tears;
The "heavy laden" He will save
In answer to their prayers.

Look up, thou captive slave,
Lash'd by the man of guilt—
God pities more when blood is shed
Since Jesus' own was spilt!

Look up, thou hopeless slave—
Though Hope seems gone fore'er,
A sudden light upon thy face
In mercy shall appear.

Look up, thou dying slave,
This life is nought to thee;
A little time before thy friends
Thou art unchain'd and free!

Look down, thou ransomed slave,
From Heaven on those who sigh,
And as a cheering spirit come,
To whisper LIBERTY!

[*West. Rec.*

An Attractive Home.

BY REV. DANIEL P. NOYES.

The human being is like a delicate plant, and needs rest and nurture—needs permanency in its relations—cannot endure perpetual change. The moss will not grow upon the rolling stone, or on the mountain top that is swept with ceaseless winds. The moving sands are an eternal desert; but give to these waste places quiet, and little by little life lays hold upon them, gathers strength day by day, and in process of time the polished rock is clothed with a fruitful soil, the flinty sands are decomposed into richness, and the frightful desert smiles with living beauty.

Life needs permanency and rest. "Build ye houses," therefore, "and dwell in them," said Jehovah to the people of his love, "plant gardens and eat the fruit of them." His counsel to those whom he would preserve, was that they have permanent homes and enjoy the fruit of their own labors. The same great principles lie at the foundation of human prosperity in every age.

To every family let me say—make your home pleasant and let the delights of vanity go. Store your little private den-am with reminiscences of the past—with memorials of friendship and affection—with comforts for the body, and with books and pictured histories which shall prove a solace to the heart, and shall furnish an abundance of wholesome food and of delightful stimulus to the mind.

Look for your highest enjoyments in communion with God, in the society of good men and women, and of little children; in converse with the wise and holy dead, who are yet speaking, though invisible—in the service of your Father who is in heaven, and of your brethren and neighbors here on earth.

Have a home—a place of worship—a church to work with, and a circle of friends whose natural tendencies, whose education, whose general habits and sympathies so harmonize with your own, that you all have a mutual source of pleasure and confidence. Be perfectly true to these friends through all changes. Never betray them. Never forget them. Never neglect them.

Establish yourself in these *permanent* relations. In these hold fast. Plant gardens for your *soul* to gather richness and sweetness in, and whose cool grottoes you may find rest and pleasant shade—in whose private walks you hold co verse with those you honor; gardens that shall have some wholesome herb for you when you are sick, and drawing of consolation that shall yield fruit of entertainment and spiritual strength. The poorest of you is not so poor, but in this Christian land he may have such a garden; and the richest of you is not so rich that he can afford to do without one.

Give over all those semi-barbarous notions of life, which place its enjoyment in show and vanity; in change and luxury. Take the Christian idea, and act on that. Seek for permanency, for those quiet and enduring pleasures—the still and deep delights that are found in *home* and Christian labor, and in open and free communion with the good—in seeking wisdom and practicing it—for truth by living up to its demands, and for righteousness and its reward of eternal joy, in the manifold activities of the life d vine. Let your soul be at peace—heed not the ceaseless jars of a contentious world—regard not its stupid maxims, and its fanciful and unreal standard of eminence—the demands of fashion, and the examples of idle and simple-minded persons who, for sheer want of something to do, and out of the morbid hunger of an empty heart, are marking changes perpetually. "Build ye houses and dwell in them; plant ye gardens and eat the fruit of them." We make great boast of our schools, and to hear some men talk, we should almost suppose them to be meat and drink, and wisdom, and wealth, and salvation. But great and excellent as are the blessings of the education which these give, there is an institution older than the school, and which in its influence is very sense subordinate. I mean the *family*—the *home*. He who should raise the character of the *homes* of America, will be a greater benefactor than any one who shall improve her schools merely. The moral principles, the sentiments of patriotism, the habits of order and of disinterested sacrifice, the warm affections, the religious awe, the sacred convictions which are born and nurtured in a good home, constitute an education which is a thousand-fold more valuable than the mere knowledge imparted in a school. Look to your hearths and firesides; make your homes good—gardens of fruitfulness and beauty, and you will have wrought as excellent a work as it is permitted man to accomplish upon earth.

"Build ye houses and dwell in them, plant ye gardens and eat the fruit of them." Learn how to make your homes each a vineyard of God. It is worth the labor of a lifetime; and to many of us it will cost as much. But the reward is richer than wealth, more honorable than fame, and more blissful than pleasure; a reward worthy of our immortality, and enduring as the truth and love of God; for a good Christian home is a vestibule opening into the eternal mansions of the Father's house in heaven.—*Mother's Magazine.*

A Remarkable Conversion at Madras.

V. Streenavassa Charry, a young Brahmin of the highest or Iyengar caste, unsolicited, and without any intercourse with missionaries or other professors of the Gospel faith, on the subject of religion, has spontaneously and deliberately embraced it. He received his education at the Madras University, where theological subjects are not introduced; but, being obliged by his narrow circumstances to seek for employment, he entered about three years since into that of Mr. V. Seth Sam, as a Tamil and Telogoo Translator. While thus engaged he had free access to Mr. Sam's library, of which he gladly availed himself, but we are positively assured that no attempt was made by that gentleman to convert him. His own convictions, formed on the Scriptural truths which he thus studied, alone brought him, under Divine grace, to forsake the idolatry of his countrymen, and to lay hold on the Christian faith. Obedient to his new convictions, Mr. V. Streenavassa Charry left his home and family on the evening of the 3d instant and placed himself under the charge of Rev. Mr. Symonds, for the purpose of obtaining baptism; which rite was administered to him yesterday, Mr. Symonds having fully satisfied himself of the sincerity of the convert, and of his fitness for admission into the Christian church.

The relatives and friends of the youth, and indeed the members of this caste in general, are, of course, powerfully agitated by his renunciation of Hindooism, which is the greater blow to them, that they cannot attribute it, as is usually done, to the acts and persuasions of missionary zeal. Every effort has been made by them to win him back from the true faith, although his having broken caste in the most decisive manner, places him, we imagine, irreparably without the pale of his quondam religion. Very painful meetings have taken place between himself and family; but notwithstanding the distress occasioned to him by their sorrows, he was enabled to hold fast the good profession he had made. His great desire, we believe, is to become a messenger of Christ to his countrymen, and especially to those of his own caste.—*Madras Spectator, April 7.*

Victor Hugo on President Bonaparte.

In his great speech on the revision of the French Constitution, M. Victor Hugo thus lashes the vanity of President Bonaparte, and his pretensions to be made Emperor:—

"Because there was once a man who gained the battle of Marengo, who reigned, is the man to reign who gained the battle of Satory? [Laughter.] "Because, ten centuries ago, Charlemagne, after forty years of glory, let fall on the face of the globe a scepter and a sword of such proportions that none dared to touch them, and because, one thousand years later—for nature requires no less a period of gestation to produce such men—another genius caught up that sword and scepter, a man who claimed revolution in France and unchained it in the rest of Europe—who added to his name the brilliant synonyms of Rivoli, Jena, Essling, Friedland, Montmirail—because this man, after ten years of fabulous glory, at length exhausted, let fall this scepter and this sword of Charlemagne, you are to take in your little hands the giant's scepter, the Titan's sword What to do? What! after Augustus, Agustulus! Because we once had Napoleon the Great, must we now have Napoleon the Little? He would say, a truce with parodies. To put an eagle on the flag, there must first be an eagle at the Tuileries. Where was the eagle?"

An ancient caliph being much troubled with ennui, was advised to exchange shirts with a happy man. After a long search the happy one was found, but the poor man had no shirt.

The Hon. Edward Everett, many years ago, was invited to deliver a Fourth of July oration in the city of Salem. At the dinner, Judge Story called up Mr. Everett by the following sentiment:—

"Fame follows applause where *ever it* (Everett) goes!"

Mr. Everett rose instantly and gave the following:

"The members of the legal profession—However high may be their aspirations they can never rise higher than *one Story.*"

A Riddle.

Can you tell me where I stand—
On the sea or on the land—
Near the equator or the pole:
'Twixt you and me vast oceans roll.
Every one would fain caress me—
No one yet did e'er possess me,
Though in their reach they all confess me.
Man seeks me with his latest breath,
E'en till his search is lost in death.
Now, would you have this blessed prize?
'Tis written here before your eyes!

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ALONZO GRAY.
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A Card.

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DR. BANNING, of 341 BROADWAY, takes the liberty to inform those Bronchitic, Pulmonic, Dyspeptic, and generally debilitated Ladies and Gentlemen (especially Bronchitic and debilitated Clergymen and Singers) who intend visiting New York during the approaching anniversary season, that, after traveling several years for investigation and experiment, he has perfected a complete system of Mechanical Appliances, by which, in connection with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

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